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## The Rise of Liberal Theology in Congregationalism

The terms "Liberalism" and "Modernism" have been used interchangeably during the past few decades. Prior to 1910 the representatives of rationalistic theology in American Protestantism were known as "liberal theologians." The term "Modernism" was employed originally to denote the radical historico-critical method of two Roman Catholic scholars, Louis Duchesne and Alfred Loisy of the Paris University, who questioned virtually all of the ecclesiastical material on which the Papacy based its claim as well as the Biblical foundations. This movement was condemned by Pius X in 1907.<sup>1)</sup> It was quite natural that in the clash between the liberal and conservative theologians in the large Reformed bodies the "essentialists," or "Fundamentalists," applied the term "Modernists" to the liberal Protestant theologians. Since 1910 the term "Modernism" has practically lost its first connotation and is used to denote radical theology in the Reformed bodies. Adherents of Modernism, however, usually avoid using this term.<sup>2)</sup> Shailer Mathews and G. B. Smith, editors of *A Dictionary of Religion and Ethics*, 1921, distinguish between Modernism (the Roman Catholic radical school) and Liberal Theology (freedom of discussion and the right of dissension from traditional theology). Even Machen, the outstanding Fundamentalist leader in the Fundamentalist-Modernistic Controversy, used the term "Liberalism" rather than "Modernism" in his famous polemical writing: *Christianity and Liberalism*. In current theological literature the term

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1) In *Der Katholizismus, Sein Stirb und Werde*, Leipzig, 1937, a number of anonymous writers attempt to perpetuate the "Modernism" of these Catholic radicals.

2) An exception is Shailer Mathews' book: *The Faith of Modernism*, 1924. E. E. Aubrey also employs the term "Modernism" rather than "Liberalism" in his *Present Theological Tendencies*, 1931.

"modernism" occurs rarely.<sup>3)</sup> In selecting the title for this essay, we were motivated by the consideration that the term "Modernism" is really not applicable to a system of theological doubting and denying, whose origin is described in Genesis 3.

# I

There is a straight line from Plymouth Congregationalism to modern Liberalism. Though the Congregational churches are numerically the weakest of the well-known Reformed bodies, they have furnished a relatively very high number of the theologians who played a prominent role in the rise and spread of Liberalism. This is due on the one hand to the theological genius and on the other to the peculiar form of church government of Congregationalism.

While the feeder roots of Liberal Theology are planted in the soil of philosophic rationalism, sponsored by the philosophy of Leibnitz, Locke, Berkeley, and English Deism, and in the soil of the democratic spirit of the New England frontiersman seeking freedom from all authority, the taproot of Liberal Theology is planted in the soil of Calvinistic theology. New England Congregationalism was starkly Calvinistic. Both the approach to and the real essence of Calvinistic theology, however, brought forth the very spirit which moved the Congregational theologians first to "liberalize" and ultimately to abandon Calvinistic theology. The early Congregational divines believed with John Calvin that the sovereignty of God is the point of departure for all theological discussion. The theory of a bifurcated and unconditional election was thought to set forth most adequately the absolute independence, sovereignty, and majesty of God.<sup>4)</sup> This "horrible decree"—as Calvin calls it—was the occasion first to modify and ultimately

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3) *Liberal Theology* is the title of the volume containing essays by such well-known liberals as J. C. Bennett, H. S. Coffin, Walter Horton, A. C. McGiffert, Jr., Henry P. Van Dusen, in honor of one of Modernism's outstanding representatives, Eugene W. Lyman, professor emeritus of Union Seminary.

4) Calvin: "Those whom He has created to a life of shame and a death of destruction, that they might be instruments of His wrath and examples of His severity, He causes to reach their appointed end." *Institutes*, III, XXIV, 12. Even such a mediating Calvinist as Samuel Hopkins, prominent among the New England theologians, when arguing that the chief virtue of man is disinterested, wholly unselfish love, says: "It is not for the glory of God that all should be saved, but most for His glory that a number should be damned; otherwise all would be saved. We will, therefore, now make a supposition, which is not an impossible one, viz., that it is most for God's glory and for the universal good that you should be damned; ought you not to be willing to be damned on this supposition that God could not be glorified by you in any other way?" Quoted by F. H. Foster, *Genetic History of New England Theology*, p. 157.

to reject Calvinism entirely. The School of New England Theologians, whose founder is Jonathan Edwards (1703—1758),<sup>5)</sup> wanted to retain the underlying principle of Calvinism, but modified the entire system in such a way that human responsibility could be retained. This had become necessary because of the increasing influence of Arminianism during the revivals of 1734—40. Edwards and his successors, notably Joseph Bellamy, Samuel Hopkins, Jonathan Edwards, Jr., liberalized Calvinism, not in the direction of Scriptural theology, but toward a philosophical, liberal, and in part mystical theology. The New England Theology was an attempt to rationalize completely the Calvinistic faith. In this attempt these Congregational-Calvinistic theologians used philosophy to explain the imputation of Adam's guilt,<sup>6)</sup> they sacrificed the doctrine of the vicarious atonement in the interest of the rectoral or governmental theory of the Atonement; having minimized the value of Christ's passive obedience, they viewed justification as man's union with Christ and thus sharing His active obedience. Ultimately, however, these attempts at modifying the Calvinistic system did not satisfy many Congregational theologians. On the contrary, the one-sided emphasis of God's sovereignty in Calvinism produced a strong reaction and led to a complete disavowal of Calvinism. Henry Ward Beecher, a strong protagonist of Liberal Theology, is a good case in point. He writes:

Even under that (my father's alleviated Calvinism) the iron entered my soul. I wanted to be a Christian, but I stood imprisoned behind those iron bars: "It is all decreed. If you are elected, you will be saved anyhow — if you are not elected, you will perish!"<sup>7)</sup>

But more important for the development of Liberal Theology is the formal principle of Calvinism, which is determined by its distinctive theology. Calvinism views the universe, both in the realm of nature and of the spirit, as a system of beautiful harmony and holds that God reveals Himself as well in nature, history, providence, as in the Bible. Since man in the fallen state no longer has a correct view of God, therefore the Bible serves as a corrective and becomes the standard for all human actions both

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5) The best treatise on the New England Theology was written by F.H. Foster, a Congregationalist and radically liberal theologian. The most recent biography on Jonathan Edwards was written by Ola E. Winslow. Samples of Edwards' sermons, particularly the famous series on the Doctrine of Justification which occasioned the great revival in 1734, are found in collections of American sermons. Many people consider his treatise on Free Will, published in 1754, one of the keenest analyses in the field of philosophy.

6) The New School Federal Headship theory. Cf. *C.T.M.*, XII, page 128.

7) Thompson, E.T., *Changing Emphases in American Preaching*, page 59.

in the field of "common" and "special" grace. In other words, the Bible prescribes for all men the conduct not only in their relation to God, but also in all social, economic, and political relations, in the choice of a vocation, their studies, etc. The grand purpose of this is that *all* men live to the "greater glory" of God.<sup>8)</sup> This principle is responsible for the rationalistic, literalistic, and legalistic spirit and particularly the enthusiastic spirit of Calvinism. This spirit manifested itself in the theological methodology of Congregational theologians and eventually crystallized in the empirical method of Liberal Theology, in the overemphasis of a this-worldly program as the Church's prime objective, in the denial of fundamental truths, if reason could not comprehend them.

The question, however, immediately suggests itself: Why did Congregationalism become the hotbed of Liberal Theology, whereas two other large bodies, the Presbyterians and the Particular Baptists, whose theology is just as Calvinistic, turned a deaf ear to the early attempts to "liberalize" theology? It is true, indeed, that theologically there is no difference between these three Reformed bodies.<sup>9)</sup> But there is a basic difference in church polity. The Presbyterians maintain that the presbyterian form is *iure divino* and that the congregation must be governed by the session, i. e., the teaching elders functioning as God's representatives and the ruling elders serving as the congregation's.<sup>10)</sup> Doctrinal discipline was not only possible, but virtually self-evident, as long as the Presbyterians remained loyal to their basic principle concerning church polity. The Congregationalists, like the Baptists, however, were strict Separatists, "come-outists," and rejected every form of ecclesiastical authority, the hierarchical autocracy of the Established Church in England, the presbyterian form which placed the government into the hands of the clergy and representatives of the congregation, the synodical, or the rule by a majority vote of congregations. The early Congregationalists held that the local congregation as an organized brotherhood of converted and proved believers (the elect) is dependent upon God and is therefore self-sufficient. Each congregation is autonomous in such a manner that the laity determines the doctrinal position for each congregation according to the light which they possess, and the same right must

8) Meeter, H. H., *Calvinism*, ch. II. Walther, W., *Lehrbuch der Symbolik*, p. 217; Klotsche, E. H., *Christian Symbolics*, p. 204 f. See the constitution of the newly organized Christian University Association of America, *Presbyterian Guardian*, July 25, 1944, p. 226.

9) The standards of the Presbyterians (Westminster Confession, 1644), of the Congregationalists (Savoy Declaration, 1680), and of the Baptists (New Hampshire Declaration, 1742) are virtually identical *in rebus et phrasibus*.

10) *Constitution of Presbyterian Church U. S. A.*, 1937, pp. 339 ff. *Manual of Presbyterian Law*, 1937, pp. 37 f., 278 ff.



be granted to every other congregation. The only tie which unites the independent Congregational Church is the "fellowship in common thinking and common aspirations."<sup>11</sup> The Baptists go beyond the Congregationalists by ascribing to every individual soul the right and competence to interpret the will of Christ for itself.<sup>12</sup> While the Baptist principle of the sovereignty of the individual permits conservative Fundamentalists to fellowship rank Modernists in such Baptist affiliations as the Northern Baptist Convention and proscribes heresy trials as foreign to the Baptist genius, nevertheless it is this Baptist principle of the competence and sovereignty of the individual soul which has prompted Baptists individually to take their religion more seriously than other denominations, and they have, by and large, remained loyal to the essential truths of the Christian faith. This is true particularly in the Southern conventions of the Baptists. The Congregational principle, however, permitted congregations as such to adopt the errors which were brought into the churches by such controversies as the Half-Way Covenant, New England Theology, Unitarianism, Universalism, and ultimately Liberal Theology. Historic Congregationalism was not indifferent to heresies, but was totally impotent to deal with doctrinal aberrations, because each congregation was granted the prerogative *iure divino* to establish its own theological platform. Therefore:

Liberalism has been with them [the Congregational Churches] a matter of internal necessity. It has been their great good fortune to be free churches, free from ecclesiastical control and free in the association of like-minded men zealous for the truth and determined to know it ever more perfectly. They are historically innovators, from Scrooby to Plymouth, and from Boston to Providence. They have always been looking for more light, and they have been eager to follow it. The great, closely organized churches, like the Presbyterian and Episcopalian, cannot pass through a course of peaceful evolution of doctrine. Their only method is revolution. Hence the work of leadership has fallen upon these churches, whose

11) Fagley, L. F., *History of Congregationalism*, pp. 47, 48, 64; Sweet, W. W., *Religion in Colonial America*, ch. III; Walker, W., *Creeds and Platforms of Congregationalism*, pp. 203 ff., *id.*, *Journal of Religion*, X, 204-218. Strictly speaking, there is no denomination under the name The Congregational Church. The official name of this body is now "Congregational and Christian Churches." *Census of Religious Bodies*, 1936.—Lutheran theology also makes much of the sovereignty of the local congregation. It differs from the Congregational ideal in refusing to condemn all other forms of church government and holds that the sovereignty and independency of the local congregation is of the *bene esse*, but not of the *esse* of the congregation.

12) A. H. Strong, *Christ in Creation*, p. 257. G. B. Foster: "The right of the individual to form his own creed is inalienable." *Finality of the Christian Religion*, XVIII. This principle was developed by Roger Williams; see James Ernst, *Roger Williams, the New England Firebrand*.

natural American aggressiveness has been touched and hallowed by a longing for a deeper experience of religion, and for an ever increasing understanding of its fundamental principles.<sup>13)</sup>

## II

Horace Bushnell, 1802—1876, pastor of North Congregational Church at Hartford, Conn., is in many respects the father of American Liberalism. Bushnell was not a scientific theologian, and his interests were not in developing a system of theology. His books, though widely read at the time of their publication, are of little interest today.<sup>14)</sup> Bushnell's significance lies in this, that he introduced Schleiermacher's theological method in American theology. He learned Schleiermacher's theology through the English philosopher-poet Samuel Coleridge in his "Aids to Reflection." Coleridge took the position of Schleiermacher that man's "frommes Gottesbewusstsein" is the source of religious truth. Following the Schleiermacher-Coleridge school of thought, Bushnell rejected the position that the Bible is propositional in content, that is, that all statements of the Bible have doctrinal meaning and must be accepted as such. Bushnell held that "Christian doctrine is formulated experience" and that moral insight, experience, intuition, man's feeling of dependence upon God, reason in its wider sense, lead to an understanding of spiritual realities. He accepted the Bible only in the light of his own religious experiences and rejected all dogmatical formulations. In a lecture entitled "Dissertation on Language"<sup>15)</sup> he argued that language is inexact and in-

13) Foster, F. H., *The Modern Movement in American Theology*, pp. 14 and 15. Twelve of the fourteen pre-revolutionary Congregational churches of Boston became Unitarian without any perceptible change in charter, organization, platform, or worship. True, there were periods of a re-awakening of evangelical, resp. Calvinistic, consciousness, notably the founding of Andover Seminary in opposition to liberal Harvard University at the beginning of the nineteenth century. There is today a group of fundamental Congregational ministers and congregations who through the *Congregational Beacon* as "the voice of conservative Congregationalism contend for the faith of the fathers," i. e., the Calvinistic-Reformed faith. And the *Christian Century* reports that only recently a group of younger Congregational ministers have formed an organization called "Christus Victor," with the avowed purpose of challenging the Liberalism of the older theologians and of advocating neo-orthodoxy. July 12, 1944, p. 839.

14) Bushnell's significant writings are: *Christian Nurture*, 1847, edition of 1865; *Nature and the Supernatural*, 1858, edition of 1897; *The New Life*, collection of sermons, 1858, edition of 1862; *The Vicarious Sacrifice, Grounded in Principles of Universal Obligation*, 1866. — Secondary sources: Mary Bushnell Cheney, *The Life and Letters of H. Bushnell*; E. T. Thompson, *Changing Emphases in American Preaching*, ch. I; F. H. Foster, *A History of New England Theology*, ch. XIV; R. S. Franks, *A History of the Doctrine of the Work of Christ*, II, pp. 401 ff.

15) This lecture constituted the preface to the publication *God in Christ*. Since this volume was not accessible to us, we are using Thompson, *op. cit.*, as our guide.

adequate to present spiritual truth, in fact, language changes its meaning and therefore reflects varying and shifting points of view which must be modified or changed in the light of our religious experience. Scriptures must therefore be studied not "as a magazine of propositions and mere dialectic entities, but as inspirations and poetic forms of life which also require divine inbreathings and exaltations in us so that we may assent unto their meaning." Truth, then, is found by examining one's own religious views. As Foster says:

Bushnell emphasized the necessity for every thinker to re-create truth for himself by the originative process of the mind, the religious life as itself a source of theology, the importance of the religious nurture of children as the method of their religious development."<sup>16)</sup>

With the empirical method Bushnell approached the problem of the nature of man, the doctrine of the Trinity, the miracles, and especially the Vicarious Atonement. In his treatment of these theological questions he shows himself clearly as the father of the "new theology."

1. Bushnell's first important treatise was a volume on Christian education, *Christian Nurture*. In this work he severely criticizes the accepted theory of the day that a person could become a Christian only in an emotional revival meeting. He lays down some very fine principles on Christian education, especially on the responsibility of parents. However, the underlying principle of the entire treatise is that since the child is able to know God by his own religious experience, the Christian family must provide the opportunity for such experiences. He says:

The child is to grow up a Christian and never know himself as being otherwise. The effort of Christian nurture should be that the child is open to the world as one that is spiritually renewed, not remembering the time when he went through a technical experience (a cataclysmic religious upheaval), but seeming rather to have loved what is good from his earliest years.<sup>17)</sup>

Bushnell breaks with the doctrine of man's total depravity, so strenuously advocated by the early Calvinistic-Congregationalists. He writes:

16) Foster, *Modern Movement in American Theology*, p. 59. This is the empirical method, virtually identical with Ritschlian theology. Cf. *C. T. M.*, current volume, pp. 145 ff. It is difficult to prove whether Ritschl and Bushnell, who were contemporaries, influenced each other. The similarity in their theological method is due to the fact that both had adopted Schleiermacher's *principium cognoscendi*. — Foster goes so far as to say that Bushnell, the oratorical preacher, had a more fertile mind than Ritschl, the analytical professor, and that it is a sad commentary on American thought that Ritschl and not Bushnell has received the plaudits of American theologians. Foster, *History of New England Theology*, p. 142.

17) *Op. cit.*, p. 10.

Why should it be thought incredible that there should be some good principle awakened in the mind of a child? Take any scheme of depravity you please, there is yet nothing in it to forbid the possibility that a child should be led, in his first moral act, to cleave unto that which is good and right. The good in him goes into combat with the evil and holds a qualified sovereignty. As the Spirit of Jehovah fills all the worlds of matter, so all human souls, the infantile as well as the adult, have a nurture of the Spirit appropriate to their age and wants.<sup>18)</sup>

We could subscribe to this but for the fact that Bushnell finds the ability of the child to perform God-pleasing works not in baptismal regeneration, but in the child's native ability to discover the truth and perform the truth through its own religious development. The Christian home, parental example, the calm guidance of the Church, and the child's natural ability are for Bushnell the means of grace to lead the child into a full Christian life.<sup>19)</sup>

2. The denial of the doctrine of the Trinity was a second result of his false *principium cognoscendi*. Believing that truth is determined by experience, by feeling, and by imaginative reasoning — not by dialectics and metaphysics — he professed to accept only such a view of the Trinity as would serve practical Christianity and brought God into a lively, glowing, and manifold power over the inner man. Bushnell was a Sabellian modalist, occupying, as he thought, a mediating position in the bitter Unitarian controversy of his day. He wanted to retain a real condescension of God to our estate, but in so doing denied the *homoousia* of the Son. The Trinity was for him a trinity of manifestations. Like Ritschl, he denounced the Church's creedal statements as metaphysical speculation and accepted the doctrine of the Trinity only in so far as we experience a threefold interrelation between God and man.<sup>20)</sup>

3. Against the growing naturalism of the day, which identified God and nature and left no room for regeneration, Bushnell argued that naturalism must be refuted not by placing the natural and the supernatural into sharp antithesis, but rather by viewing them as coeternal factors in God's economy. He defines nature as that realm of being which has an acting from within itself and under its own laws.<sup>21)</sup> The supernatural is God's action on the lines of cause and effect in this fallen world, thus repairing the damage which the laws of nature in their penal action would otherwise perpetuate. The supernatural, as a redemptive agency, operates with and upon the natural. It is therefore not necessary to look

18) *Op. cit.*, pp. 16 f.

19) *Op. cit.*, p. 46.

20) Foster and Thompson have been our guide here, since the book *God in Christ* was not available.

21) *Nature and the Supernatural*, 1897, p. 37.

for the suspension of the laws of nature to find the supernatural. In ourselves we discover a tier of existences that are above nature; in fact, the very idea of our personality is that of a being not under the law of cause and effect, a being supernatural.<sup>22)</sup> Breaking with Calvin's determinism completely, he finds that self-determination, the crown jewel of personality, makes man supernatural. He is *supra naturam*, e. g., instead of yielding to the temptations of his evil environment, he rises above the natural chain of cause and effect. Thus also God is supernatural not by setting the laws of nature aside, but rather by acting upon them in a wholesome and helpful way.<sup>23)</sup> Bushnell's school believed that this theory had relieved the tension between the scientist and the theologian. Yes, but by a denial of miracles, by equating the supernatural with the natural. Creation, Inspiration, Incarnation, Reconciliation, the miracles of Christ, cease to be miracles. They are only terms for God's agency as Rectifier, Redeemer, and Regenerator in the world of nature.<sup>24)</sup> Bushnell is a good example of how the liberal theologian uses Scriptural terminology to hide his liberal theology.

4. Bushnell is probably best known in our circles as the father of the Moral-Influence Theory of the Atonement. His views on the Atonement are the natural culmination of his entire theology and at the same time show most clearly his basic departure from Scriptural theology. The treatise in which he sets forth his views is entitled *The Vicarious Sacrifice*.<sup>25)</sup> He defines the Vicarious Sacrifice in terms which appear quite orthodox:

Christ engages at the expense of great suffering and even of death itself to bring us out of our sins themselves and so out of their penalties; being himself profoundly identified with us in our fallen estate and burdened in feeling with our evils.<sup>26)</sup>

However, Bushnell very emphatically denies the imputation of man's sin to Christ, for "that kind of penal suffering would satisfy nothing but the worst injustice."<sup>27)</sup> He objected to the governmental theory of the Atonement developed by the earlier New England theologians primarily because that system, he said, is immoral, since the innocent is punished for the guilty. "Christ is not here to die, but dies because he is here." In other words, Christ did not come into this world to suffer the pain and penalty of others, but Christ came to heal men's bodies and souls, and in the course of this work it became His lot to die.<sup>28)</sup> The healing ministry, says Bushnell, best exemplifies the purpose of His com-

22) *Op. cit.*, pp. 42 f.

23) *Op. cit.*, pp. 56 ff., 494.      24) *Op. cit.*, p. 508.

25) We are following the edition of 1866, comprising 552 pages.

26) *Op. cit.*, p. 41.      27) *Op. cit.*, p. 46.      28) *Op. cit.*, p. 130.



ing into the world, which was to extend immediately to the patient a divine or supernatural power. Sin and sickness are so closely related that it was only natural that the healing of men's physical ills would best illustrate that the real purpose of Christ's coming is the bringing of God's regenerative power into the lives of men.<sup>29)</sup>

But how does Christ bring this power to men? It is to be noted here, too, that Bushnell was a Sabellian. He held:

Through the medium of three modes of personal action the ineffable One discloses Himself and comes near to the apprehension of His creatures. *The Logos is the self-revealing faculty of the Deity*; Father, Son, and Spirit are the *dramatis personae* through which the hidden Being reveals Himself.<sup>30)</sup>

God, so the argument goes, can act upon man through a twofold power, the force principle and the moral power. Only the second power can work the regeneration of men. While present in the Old Testament, this moral power of God (i. e., the Second Person in a trinity of manifestations, or the "Christ") was not as clearly revealed as was the force principle, i. e., God's sovereignty, infinitude, abstractness, omnipotence, evident in His creative and providential operations. Howsoever perfect these attributes, they remain distant from our experience. In Christ, however, the moral power of God is revealed to men. Having brought his outward historic work of revealing the moral and regenerative power to a close, Christ withdrew His visible presence. The Spirit, an invisible, always present, everywhere pervading "Christ," has become the moral power of God for the world today. The "Christ" is more than an example, more than a revelation of God. In Him the entire moral power for man's regeneration is manifested and made operative.<sup>31)</sup>

Bushnell proceeds to show how "Christ," i. e., God's regenerating power, is effective in the lives of men. First of all, says Bushnell, God is humanized in Christ, for in Him we experience God as God-Man, born into our race, meeting us not as a theophany, but in such a manner that we can perceive Him as a friend who has not come to punish, but to pardon and to help us.<sup>32)</sup> Secondly, "Christ" as God's moral power awakens the sense of guilt, both by his fierce denunciation of sin and also by permitting the vileness of man to be heaped upon Him. When man sees that Christ willingly endured the consequences of sin, in His Passion became the object of the basest motives in both Jews and Romans, then man sees how dreadful his sins really are. This prompts him

29) *Op. cit.*, pp. 147 ff.

30) Fisher, *History of Christian Doctrine*, p. 439.

31) *Op. cit.*, pp. 79, 168—320, especially pp. 186—189.

32) *Op. cit.*, pp. 220 f.

to repent, and at the same time Christ's moral power engenders confidence in Christ. Therefore, thirdly, Christ as the moral power makes evident that God suffers vicariously on account of sin, especially in Christ's death. This must prompt the sinner to believe that God is kind and forgiving. When the sinner realizes that God suffers for man, there is engendered a deep desire on the part of man to flee his sin. And when God sees that His moral power has broken man's stubbornness, the at-one-ment between God and man is established.<sup>33)</sup> This doctrine of the atonement with its anthropomorphic view of God is virtually identical with that of Schleiermacher and resembles in spots the view of Ritschl. As in Schleiermacher's system, so also in Bushnell's the substitutionary satisfaction becomes a satisfactory substitution. It is, of course, self-evident that Bushnell denies the forensic character of Justification. He says, that when we are justified, we are "united to God in the antecedent glories of His eternal character." Faith "is trusting of one's self over to him, to be newly characterized by Him."<sup>34)</sup>

Bushnell and Ritschl advocated the same basic theological principle, and in many points both were agreed in their theological propositions. But Bushnell the pastor made no attempt to systematize his theological views, while Ritschl the theological professor clearly set forth his basic principle and the necessary deductions and thus founded the Ritschlian School of Theology. Nevertheless Bushnell played an important part in the genesis of Liberal Theology, though Ritschl is frequently looked upon as the theologian who gave American Liberalism its direction. Bushnell's *principium cognoscendi* is very largely responsible for the rise and spread of Liberal Theology. He held that Christian doctrine is not a *corpus doctrinae* revealed in Scripture, but rather that theology is "formulated Christian experience," something which is vitally practical for the uses of the soul.<sup>35)</sup> And this *principium cognoscendi* became the leitmotif in the theology of Bushnell's successors in Congregationalism. Beecher, Abbott, Gladden, Gordon, and King took their direction from Bushnell. But more than this. An examination of Bushnell's writings shows that he not only introduced the theory that subjective experience is the source of doctrine, he actually became the theological father of at least four tenets which lie at the very center of Modernistic Theology. 1) In his *Nature and the Supernatural* Bushnell virtually identifies

33) *Op. cit.*, pp. 223 ff.

34) *Op. cit.*, pp. 428, 432.

35) Amos S. Chesebrough, *Bushnell Centenary*, p. 47, quoted in Thompson, *op. cit.*, p. 44. The reader will observe that Bushnell's views coincide quite closely with those of Ritschl's theory of "moral-value judgment."

God and nature. This is but the beginning of the later theory of Divine Immanence, which in Empirical Theism reduces God to a mere "personality-evolving process in society."<sup>36</sup> 2) In his *Christian Nurture* he defined conversion not as a change in man wrought by divine power, but as a psychologically normal process and a gradual progress. This theory prepared the way for Congregational theologians within a decade of Bushnell's death to accept the Darwinian theory of evolution. 3) Bushnell probably did more than any other single theologian to defend the liberal and radical theory that man is inherently good. It is but a step from Bushnell to the confirmed Liberal who sees in man a potential god. 4) In his *Vicarious Sacrifice* he makes Jesus as human as we are and places His vicarious sacrifice on the level of a mother's sacrifice for her child. True, Bushnell said, that Christ differed from us not in degree, but in kind; nevertheless his denial of the Trinity and the Vicarious Atonement paved the way for the Liberals' view concerning Christ's person and work. Thus by 1870 Congregationalism's outstanding preacher and writer had thoroughly prepared the soil in his denomination for Liberal Theology. While the so-called School of Bushnell, represented chiefly by Theo. T. Munger and James M. Whiton, ultimately adopted Unitarianism, the majority of Congregational leaders remained in the denomination and, following Bushnell's liberal tendencies, cast about for support and undergirding of the liberal views which they had learned from Bushnell. And these were not difficult to find.

### III

We shall discuss five influences which became dominant factors in the development of Liberal Theology. The first was the evolutionary hypothesis. With the nineteenth century came the ascendancy of science, which deeply affected many men's views concerning man's origin and destiny. Science, so called, attacked revealed religion in general, and the Calvinistic theory of the sovereignty of God with the implication that all events are the result of God's arbitrary will in particular. The claim was made that events occur as man conforms to or transgresses the demonstrable laws of nature. Man's origin as well as his future destiny depend on the extent to which mankind co-operates with these laws of nature. The God of Scriptures was supplanted by "natural processes." But the various age-old theories of evolution did not satisfy the scientist in view of the new scientific data brought to light with modern instruments. He therefore received with enthusiasm Darwin's theory of natural selection as the basic law in the develop-

<sup>36</sup>) Wieman and Meland, *American Philosophies of Religion*, pp. 286 ff.

ment of the universe (*Origin of Species*, 1859) and of man (*Descent of Man*, 1871).<sup>37)</sup> Not only the scientist but the liberal theologians as well hailed Darwin's theory with delight. After a few unimportant skirmishes between conservative and radical theologians, Dr. Chas. Hodge in 1874 attacked Darwinianism on the ground that it denies teleology and is therefore atheistic. But in the same year John Fiske defended the theory that man evolved from some lower species.<sup>38)</sup> He held that the animal's cerebrum can be enlarged only during a relatively long period, covering infancy, puberty, and adolescence. As long as animals were independent of their mother at birth or at least shortly thereafter, the offspring would remain on the same level as the parent. When by a process of evolution the time span between birth and full development was extended to twenty years, man emerged from the animal state. Newman Smyth of Andover (a biologist and theologian) in *The Place of Death in Evolution* (1897), Lyman Abbott in *Theology of an Evolutionist* (1897),<sup>39)</sup> Washington Gladden in *How Much Is Left of the Old Doctrines* (1899), and many less known theologians in Congregationalism accepted the hypothesis of evolution.<sup>40)</sup>

The acceptance of the evolutionary theory by the liberal theologians in Congregationalism proved disastrous and fatal. These "scientifico-theological" philosophers sought God in the laws of nature and found—an infra-personal God; they were on a quest for truth and found—only relativities.<sup>41)</sup> The Divine Immanence theory of Liberal Theology is a natural consequence of the evolutionary hypothesis.<sup>42)</sup> Probably the most important result for Liberal Theology was the fact that the evolution theory prompted these theologians to view society as a unit. This view helped to develop the principles of the social gospel. Whiton, a Congregationalist, stated that man is not "a creature of the scene and temporal," but he is "in a grand community of duties and privileges."<sup>43)</sup>

Higher Criticism was the second prop on which these young Liberals in the Congregational churches leaned. Many of them

37) Henry K. Rowe, *The History of Religion in the United States*, pp. 132 f. A. C. Knudson, *Present Theological Tendencies*, pp. 30—45.

38) John Fiske, *The Destiny of Man*, pp. 42, 51, 96, 107.

39) Synopsis of this treatise in H. S. Coffin, *Religion Yesterday and Today*, p. 22.

40) Foster, F. H., *The Modern Movement*, ch. III; G. B. Smith, *Religious Thought in the Last Quarter Century*, p. 97.

41) John Horsch, *Modern Religious Liberalism*, pp. 235 f.

42) Fiske, *op. cit.*, pp. 117—118. Ph. Brooks somewhere said: "Man is a child of God on whom the devil has laid his hand, and not a child of the devil, whom God is trying to steal."

43) S. Hopkins, *The Rise of the Social Gospel*, pp. 126 ff.

had studied in Germany.<sup>44)</sup> Not only did they accept the theories of Wellhausen, Strauss, Baur, but they adopted the so-called inductive method of Bible study, advocated in America especially by Charles Briggs. They believed that the theologian must recapture the culture of each book of the Bible, examine the religious experiences recorded, and evaluate them in the light of present religious experiences. Dr. Lyman Abbott, Henry Ward Beecher's<sup>45)</sup> successor at the well-known Plymouth Congregational Church in Brooklyn and editor of the radical *Outlook*, became the leader of the Congregationalist Liberals. In *The Evolution of Christianity* (1892) he denied the historic faith of Christianity. He is particularly vicious in his attacks on the Bible, which he regards as the product of an evolutionary spiritual process, the record of the religious experiences of good men who progressively emerged from pagan concepts to "Christian" views.<sup>46)</sup>

During the last quarter of the nineteenth century the leading theological professors of Germany (Harnack, Frank, Herrmann, Kaftan, to mention only a few), following the pattern of Schleiermacher and Ritschl, clothed their theology in the thought patterns of German Idealism. During these years a relatively large number of American Congregational students of theology did their postgraduate work in German universities, where they imbibed Neo-Kantian philosophy. Thus Idealism became the third prominent factor in the development of Modernism. Idealism removes the sharp contrast between the divine and the human, the natural and the supernatural, and paves the way for the Divine Immanence theory. Furthermore, Idealism believes that a supernatural revelation is not necessary, for man in his natural condition is capable of serving as a channel for a divine message. There is therefore no *a priori* truth, no inerrantly recorded revelation.<sup>47)</sup> Since religious concepts are said to grow in experience, the last expression of a truth is the best, and we find the final truth not in the Old, not even in the New Testament, but in the experiences of the

44) Foster, *op. cit.*, ch. VII: "Influences from Abroad."

45) For a study of Beecher's Liberal Theology we refer the reader to Foster, *op. cit.*, ch. V, Thompson, *op. cit.*, ch. II.

46) Abbott in *The Atonement in Modern Religious Thought*, a Symposium, p. 94. See Foster, *op. cit.*, for quotations from Abbott's writings.

47) Kant: Categories have value only in my experience. In my experience I need God, ethics, immortality. In short, all objects must adapt themselves to my mind, because they exist in the mind.—Hegel's famous thesis-antithesis-synthesis formula is another form of Idealism. He advocated the theory that all ideas, including religious ideas, grow in conflict. Pure reason says: God is abstract, i. e., the Father; practical reason says the opposite: God is finite, i. e., the Son; comprehensive reason says: God is both, abstract and manifest in man, i. e., the Holy Spirit. Professor Richard's book *Creative Controversies* is a good sample of this type of theology.



modern individual, thus Schleiermacher, or in the Christian Church, respectively the Lutheran congregation, thus Frank of Erlangen.<sup>48)</sup> It will not be necessary to demonstrate how this third factor has influenced modern Liberalism.<sup>49)</sup>

Pragmatism was a fourth baneful influence on the development of Liberalism. The mind of the young liberal theologians had been prepared for the reception of pragmatism in theology by the writings of William James. Coming under the spell of the Ritschlian School with its "moral-values judgment" theory, they believed that only those things were true which furthered religious ideals. Henry Ward Beecher, Lyman Abbott, Washington Gladden, three famous Congregational preachers; Henry C. King, president of (Congregational) Oberlin College; the Presbyterians William Adams Brown and A. C. McGiffert of Union Theological Seminary, may be considered as the leading exponents of Ritschlian theology in America and responsible for the introduction of two chief Ritschlian principles, the pragmatic approach to theology and the social approach to the Gospel. King, who systematized the new theology, believed as did Ritschl, that the purpose of a thing determines its essence. Since the purpose of Christ's coming was identical with God's purpose, therefore Christ and God are one. All religious experiences must likewise be put to the acid test of their pragmatic value. Furthermore, King held that the essence of religion consists in respect for human personality. All men are inherently good, and this posit must prompt us not only to recognize the human race as a unit, but also to help every individual to develop his inherent possibilities toward a strong personality. In fact, God revealed Himself as a personality in order to convert us into real personalities.<sup>50)</sup> Ritschl's emphasis on Christ's kingdom as a social this-worldly kingdom and the keen interest in the new social studies paved the way for the introduction of the social gospel. Washington Gladden expressed the radical view that the purpose of Christianity is "a perfect man in a perfect society" and that to this end all institutions must be "christianized."<sup>51)</sup> Ritschlianism was a potent factor in destroying faith in the absolute finality

48) See his *Die Theologie der Konkordienformel*.

49) See John Horsch, *Modern Religious Liberalism*, pp. 9-65. G.B. Foster's *The Finality of the Christian Religion* clearly sets forth the Liberal's theology which is predicated on the idealistic philosophy. See especially pp. 84 ff.

50) King, H. C., *Reconstruction in Theology* and *Theology and Social Consciousness*. See synopsis of these books in Foster, *op. cit.*, ch. X.

51) *Tools and the Man*, ch. I. In the interest of this philosophy Sheldon wrote his two well-known novels: *What Would Jesus Do?* and *In His Steps*.

of God's Word and in substituting for the Gospel of reconciliation the impractical and hopeless social gospel.<sup>52)</sup>

One more factor in the development of Liberal Theology must be mentioned, the Historico-Religious School, whose chief European representative was Ernst Troeltsch.<sup>53)</sup> The major premise of this school is as follows: Absolute and irrevocable laws are responsible for the evolution of the physical and biological world. Likewise the religious evolution of man must follow inexorably certain basic psychological laws.<sup>54)</sup> The theologian must therefore examine the religious experiences of individuals, cults, nations, and races, and on the basis of these data establish the laws of sequence by applying the generally accepted principles of psychology. By examining the scope of religious customs and social behavior in primitive society, the psychology of religions attempted to fix the laws of psychology which govern the nature of religion. The theory was established that all religious experiences in all parts of the world are essentially the same and follow the same basic psychological pattern. The great world religions differ only in so far as geographic and climatic conditions stimulate man's desire to worship along different lines, some worshiping nature, others their ancestors, etc. But in the final analysis religion is nothing more than man's normal psychological reaction to the mysterious, the numinous, the extraordinary. The basic elements of Christian worship are found in the pagan religions, in the mystery cults, and in Judaism. Arthur Drews in *Die Christus-Mythe* (1910) denies the existence of Jesus entirely in order to establish his premise that Christianity is not distinct from all other religions. Troeltsch and others treated the historical existence of Jesus as of secondary importance. The historical Jesus is of value to them only in so far as he serves as a rallying point for the Western concept of worship. Paul could have served as well, and it is merely accidental that we have Christianity instead of Paulianity. All religious concepts are no more than symbols. As the flags of the nations, though differing in color and size, represent the idea of patriotism, so

52) See article on social gospel in July, 1944, issue of the C. T. M.

53) A splendid synopsis of the theology of scientific religious history is to be found in H. R. Mackintosh, *Types of Modern Theology*, ch. VI.

54) At the turn of the century the liberal theologians were greatly interested in the "new theological science," the psychology of religion. A tremendous literary output made this a very popular course in the liberal seminaries. Wm. James, Rufus Jones, Wm. Hocking, J. H. Leuba, James Pratt, Rudolf Otto, Baron von Hugel, and many others wrote about varieties of religious experiences, experiences in mystical religion, God in human experience, the religious consciousness. Edward L. Schaub offers a good overview of this phase in the development of theology in *Theology During the Last Quarter Century*, pp. 116-139. See also Knudson, *op. cit.*, pp. 220-250.

also the various terms which describe the creative force in the universe, e. g., God, Father, King, Lord, the Great Architect, Shinto, Jesus, are merely, as the conceptual theist Shailer Mathews puts it, symbols, "instrumental concepts" of the "personality-evolving process."<sup>55)</sup>

By 1900 the Congregational theologians had succumbed to the various radical influences and were ready to completely "liberalize" their theology.<sup>56)</sup> As a result of the undogmatic character of Congregationalism the former evangelical spirit of this church body was sacrificed in the interest of an entirely Liberal Theology.<sup>57)</sup>

#### IV

According to the Congregational principle: "Fellowship in common thinking and common aspirations," these modern Liberals were united not by a set of theological propositions, but only by their common approach to theology. The Modernist's approach to theology has been analyzed by Aubrey as being historical and constructive. Accordingly the Modernist first attempts to recapture the religious experiences out of which the classic doctrines of Christianity arose. Doctrines are studied only in so far as they might have functional value for modern human life. Therefore the Modernist secondly seeks to find the social patterns of modern life which are equivalent to former social patterns. While the Cross meant the reconciliation between God and man in Paul's time, today it signifies man's adjustment under difficulties in the cosmic environment.<sup>58)</sup> The Modernist claims that his approach to theology has made him very tolerant of other men's views; that he is willing to check his findings; that he is interested only in method, not so much in finding absolute solutions. In reality, however, the Modernist has shown himself very intolerant of any views which are opposed to his method. Yes, he is tolerant, but only within the sphere of his theological investigation, a sphere which

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55) Gaius G. Atkins, *The Procession of the Gods*, and Edward S. Ames, *Biography of the Gods*, are written from this viewpoint. The entire theory is so akin to Humanism that one can hardly consider advocates of this school as theists. The school is so radical that it has largely lost its influence. But the fact remains that the idea of an evolution of religion is still quite current, though some excellent studies, particularly those of G. Schmidt, have shown that the position which these men had occupied is impossible. S. Zwemer, *The Origin of Religion*, is a popular refutation of the principle of this school.

56) The modernistic spirit was, of course, evident at this time also in other denominations, e. g., William N. Clarke and Walter Rauschenbusch in the Baptist Church, Charles Briggs in the Presbyterian Church.

57) W. Walker, "Changes in Theology Among American Congregationalists," *Journal of Religion*, X, pp. 204—218.

58) Aubrey, E. E., *op. cit.*, pp. 25 ff.

has been arbitrarily but definitely circumscribed by subjective prejudice.

And yet the Modernist has a creed. True, it is chiefly negative, consisting in denials of Christian truths; nevertheless it is a creed. It may be summarized as follows: 1) The Bible a human record of religious experiences; 2) the Divine Immanence; 3) evolution in religious, moral, and social institutions; 4) the fatherhood of God and the brotherhood of man; 5) the Christ of experience, not the Christ of history; 6) the moral-influence theory of the Atonement; 7) the social gospel; 8) the Kingdom of God a this-worldly kingdom. Where these principles have been accepted, Christianity has been eliminated.<sup>59)</sup>

Thus Congregationalism has exerted an influence in American theology out of proportion to its numerical strength. It has furnished a relatively larger number of significant theologians than any other denomination. The reason for this is, no doubt, that from Robert Browne (ca. 1580), John Robinson (ca. 1600), William Brewster (1620) down to Lyman Abbott Congregationalists have been "seekers." Instead of being bound by creeds the Congregational churches believe "that their contribution to Christianity is that they meet today's needs in today's way by today's unfettered judgment."<sup>60)</sup> Congregationalism encourages a spirit of adventure, grants utmost liberty to its followers, and thereby attracts and encourages such scholars as glory in their wisdom. The great contribution of the Lutheran theologian is that, keeping his reason captive in obedience to God's Word, he proclaims nothing but "the faith once delivered to the saints." Jude 3. F. E. MAYER

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## Increasing Lay Interest in Christian Literature

### Ink in the Service of the Church

If you were to make a trip to the historic Wartburg, where Luther translated the New Testament into German, the guide would draw your attention to an inkspot on the wall. This inkspot, you would be told, was made when Luther hurled his inkwell at the devil.

There is a legend that ever since that time, more than 400 years ago, the devil has been afraid of ink. And well he might be, for it was the ink of the printer which in the days of the Reformation and throughout succeeding years proclaimed the day of doom for Satan's empire and the day of grace for all mankind.

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59) In 1913 the National Council of Congregational Churches issued a statement of faith, which while employing Scriptural terminology is so vague that it is virtually meaningless. Fagley, *op. cit.*, pp. 61-66.

60) *Christian Century*, July 6, 1938, p. 841.

Today the religious press is a mighty bulwark against the forces of evil which are seeking to engulf the world and are storming the gates of the Christian Church. "Our religious press," said President Roosevelt recently, "can be a guide and a beacon, a real tower of strength, in this momentous struggle. It seems to me that it should come within the special province of the religious press to proclaim the strength which lies in spiritual things."

To us, of course, the "spiritual things" which the religious press is to proclaim are the "things of the *Spirit*" of which the great Apostle wrote. Sin, grace, salvation through the blood of Christ, and a life of devotion to the Savior and His cause—these are the "spiritual things" which the Lutheran press is proclaiming throughout the world today!

### **Ink in the Service of the Church's Enemies**

But not all the inkpots of the world are aligned on the side of the Church. There are literally rivers of ink which are turning the wheels in the workshop of the enemy. Just what a power is being wielded by our modern ink flood—for good or bad, but mostly for bad—may be seen from the following staggering figures:

According to latest figures, about 50,000,000 newspapers are printed in the United States every day; 55,000,000 copies of weekly magazines come from the presses every week; and 95,000,000 copies of monthly magazines are circulated every month. (A total of 315,000,000 magazines a month!)

A recent survey reveals that of this imposing total 16,000,000 magazines are of the "horror" type, and 15,000,000 are of the "sex" variety, and that the bulk of these are bought by younger persons.

How many books are published annually is not definitely known, but it is known that just before the war not less than 1,100,000 tons of paper were used for the production of books each year. A visit to any corner-drug-store lending library or a perusal of any "best seller" list will not justify the hope that much of this paper was used in the interest of the Kingdom.

On the contrary, it is a regrettable fact that only a comparative trickle of the streams of ink which are being used in our country today is being used in the interest of the Church. Thus, for instance, of the tremendous total circulation of magazines in our country each month only 13,000,000 are periodicals published by the Church.

### **The Facts Behind These Figures**

It is only natural that our people, too, have been caught in this mighty torrent of printer's ink; that they, too, are reading the almost endless stream of printed matter which is issuing from the nation's presses. If the Lutherans of America participate



proportionately in national averages also in their reading habits, they are reading well over 12,000,000 magazines a month.

Recently a Christian layman who earns his livelihood by carrying mail and whose mail route lies within the parish in which he is a consecrated leader confided to the present writer: "Pastor, if you knew the type of reading matter which I am placing into the mailboxes of *our own members* day after day, it would make your heart sick." And let us not overlook the fact that this material would not be finding its way into the homes of our members if our members were not subscribing for it — and paying for it!

Nor dare we underestimate the power which is being exerted by this avalanche of ink. If national advertisers are willing to pay as high as \$23,000 for a one-page ad in a single issue of a national magazine, surely it is because they have learned the power of the printed page to mold the thinking of the reader and to predispose him in favor of a certain course of action. And this power is not limited to the advertising section of our magazines; it is present in varying degrees of subtlety and effectiveness in news reports; editorials, cartoons, and stories. Whenever people read, they think, and no thought has ever crossed the human mind without leaving its lasting footprint.

### The Challenge to the Church

No one with a lively interest in the extension and preservation of the Savior's kingdom will have pondered these facts without having come to a greater awareness both of the mighty challenge and of the immeasurable opportunity which confront our Church today in the proper stewardship of printer's ink.

The measure in which the printed page is permitted to *tear down* what we in our spiritual ministry are trying to build up, and the measure in which the power of printer's ink will be harnessed to *work together* with our Church's leaders in the building of the Kingdom, will depend in large degree upon the intelligent and consistent efforts of our pastors, teachers, and leaders to enlist the power of the Christian press in support of their daily ministrations.

To point out several ways in which this might be done is the purpose of the following paragraphs.

### Beginning at the Beginning

There is no magic formula by which a man's reading habits can be changed overnight. Most Christian graces, as every pastor knows, are the result of slow and steady growth under the sanctifying power of the Word of Life. So, too, the "grace of Christian reading." It must be cultivated, and the best time to begin the cultivation process is in the years of early youth.

A children's prayer book placed into the hands of the five-year old, a Christian book given at Christmas or on birthdays or similar occasions, a Christian children's magazine coming into the home already during kindergarten years (*The Child's Companion*; *The Young Lutherans' Magazine*; *The Lutheran Guide*; *The Concordia Messenger*; and later *The Walther League Messenger*) will be well calculated steps in the right direction.

But merely making these materials *available* to children is not enough. They must be read. The pastor, the teacher, the Sunday school teacher, will do well to arrange for regularly recurring projects which will co-ordinate and integrate the materials printed in these periodicals with the home life and the school life of the child. Quizzes, busy work, scrapbooks, special binders for annual volumes, and other devices will be used to assure the teacher that our Church's publications for the children are actually being used.

### Continuing the Process

In the upper grades the children should begin to learn that the grace of Christian reading is definitely a part of that larger grace of which the Apostle speaks when he says: "Whatsoever things are true, whatsoever things are honest . . . whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . *think on these things.*"

And they should begin to learn that their Church has made special arrangements for their personal cultivation of this grace. Just as we have churches, schools, and Sunday schools for them to hear the Word of Life and to be built up in their Christian faith; just as we have colleges and seminaries which prepare pastors and teachers who are to guide and train our children—so we also have a *publishing house* which day after day is preaching and teaching our children and the members of our Church by means of the printed page.

Their Bible, their Catechism, their Bible History, their hymn-book, and perhaps their readers have come from this publishing house. And after they leave school, this same publishing house will continue to print more and more books and magazines for their edification and enjoyment. Surely, they will want to read the things their Church is printing—also after graduation.

By such a gradual process, carefully and deliberately interwoven into the school life of the child, a "C. P. H. consciousness" can be inculcated already during school days, which in later years will direct the adolescent or grown person to his own publishing house for his reading needs.

### **Direct Contact with Their Church's Publishing House**

If our young people are to place subscriptions for periodicals and are to order books from their Church's publication house after they leave school, it may be well to afford them opportunities for individual contacts with their publication house already while in the upper grades. A project in connection with the teaching of language, for instance, might be the writing of a commercial letter to their publishing house ordering a book to be used in school.

Each child in the class could be asked to order, *e. g.*, Luecke's *Way of Life* or *Distinctive Doctrines and Customs of the Lutheran Church* or Weidenschilling's *Our Bible* or *Our Church* or one of the books in our latest mission series—to mention only a few titles suitable for this purpose. Having the mailman deliver a book to their own front door from their own publishing house will not only be a pleasant experience for them, but will show them how close they are to their source of helpful Christian literature.

Two such projects during the seventh grade and another two during the eighth grade will go far toward establishing that contact between the individual child and its lifelong source of Christian literature which will be necessary if it is to avail itself of its Church's publications in later years. It goes without saying that publications thus ordered will be assigned as collateral reading in connection with the classwork of the pupil.

The pastor, teacher, and Sunday school teacher will also do well to acquaint the children of the upper grades (and their parents) with the many books of fiction recommended by Synod's Juvenile Literature Board. These books are listed from time to time in the columns of the *Concordia Messenger* and are featured in a special section of your Concordia Publishing House Catalog. Our children are reading story books; why shouldn't they read them under the guidance of their Church and, if possible, secure them from their Church's publishing house? If they order their fiction through this channel, they will also in all probability order other current titles more closely related to their religious thought and life.

### **The Young People's Society**

Few organizations within the congregation afford the pastor greater or more promising opportunities for cultivating in his members the grace of Christian reading than his young people's society. The young man or woman of 18 or 20 is more likely to form good reading habits under the guidance of the pastor than is the man or woman of 40 or 50 whose habits are fixed and cannot be changed without great effort.

Practical procedures for developing an interest in our young

people for their Church's literature will be outlined in greater detail under the headings "A Book of the Month Plan" and "Book Displays."

### The Sermon

Perhaps we have not always conceived of the grace of Christian reading as a grace which the pastor should seek to foster from the pulpit. Just why we have referred so seldom to so important an area in the life and thought of our individual members is not clear, unless it be that we have been following sermon patterns of a day when only a small number of our listeners had either the ability or the opportunity to read. Surely, in a day when almost all of our members are reading—for better or for worse—we must give guidance and direction to their reading habits also from the pulpit. In many cases the pulpit is our only point of contact between the pastor and the member.

That the pastor will admonish and encourage his members (from the pulpit) to be faithful in their reading of the Scriptures, needs hardly to be said. That he will on occasion make reference to the regular reading of prayers from the family prayer book or the reading and singing of hymns in the family circle, is also quite evident. But these references by no means exhaust the possibilities of the sermon for the cultivation of Christian reading habits.

On any given Sunday, for instance, the vast majority of the homes in our Church have a devotional booklet lying on the kitchen table or on the family bookshelf. If our congregation has a "blanket subscription," why not an occasional reference in the sermon such as: "As we all read in our devotional booklets last Thursday . . ."? Surely, so important a matter as the devotional life of our members deserves frequent mention from the pulpit, and if we are using Synod's booklets as an aid to the maintenance of the family altar in our congregation, we might profitably weave a reference to them into our sermons whenever the occasion permits.

Nor does this exhaust the possibilities. Perhaps you are preaching on the trustworthiness of Scripture. Why not a reference to Dr. Dallmann's *Why do I Believe the Bible Is God's Word?* or to Dr. Arndt's *Does the Bible Contradict Itself?* and similar titles? Or you are preaching on the Scriptural account of Creation or the Christian world view based on that account. You do not have the opportunity to deal exhaustively with all the points involved. Why not a reference to *Every-Day Science for the Christian*, by Handrich, or to Dr. Graebner's books on evolution or, if your congregation includes professional men, Dr. Graebner's *God and the Cosmos*?

Similarly, in a sermon on the parables, reference could be

made to Dr. Dallmann's *Short Stories by Jesus*. In a sermon on courtship and marriage and the Christian home members could be referred to certain statements in Dr. Maier's *For Better, Not for Worse*. A sermon on personal evangelism could contain a reference to *The Approach to the Unchurched*, by Rev. Philip Lange, while a sermon on our Church's mission program could very appropriately include a reference to the four books of Synod's new mission series. A Reformation Day sermon may allude to such books as *The Story of Luther*, by Dr. Polack. A sermon on the Franconian settlement could well suggest the reading of *Church Bells in the Forest*, by Dr. Th. Graebner.

Nor need such references always be direct exhortations to read a certain book. "As I was reading last week in *The Stewardship Life*, by Rev. K. Kretzschmar, a book by the way, which I consider one of the very best on the subject . . ." may be all that is necessary to stimulate interest in the minds of several of your listeners. Perhaps later in the week you will be cheered by the question "What was that book you referred to in your sermon last Sunday, Pastor?"

Reference may also be made in the pulpit to good books from other circles, provided the pastor has read them and can recommend them. As our own Church produces more and more books of general interest to the laity, the pastor's task in this respect will be greatly lightened.

It need hardly be stated that when the pastor mentions specific titles from the pulpit, he will do so not in the spirit of a book salesman but as a shepherd of the flock over whose reading habits the Holy Ghost has made him overseer.

### The Private Cure of Souls

The pastor's daily contacts with his members provide numerous opportunities for leading the sheep and the lambs entrusted to his care to the green pastures of good reading. The sick and the shut-in will thank him for bringing to their attention such edifying and refreshing books as Pastor Doerffler's *The Burden Made Light* and *The Yoke Made Easy*, or Pastor Rein's *Cross and Affliction*.

Parents of adolescents will welcome the suggestion that they purchase a specific book or booklet on the facts of life presented from the Christian point of view. Young people and newlyweds will be glad to have their attention called to specific chapters in Dr. Maier's *For Better, Not for Worse* or to other books which treat of marriage in the light of Scripture. Doubters and those of weak faith will frequently read with the greatest avidity any book on fundamental Christian doctrine which the pastor might recommend.



The opportunities are almost numberless. The pastor needs only to remain (or to become?) conscious of them and to be ready with specific recommendations whenever the occasion arises.

### Church Papers

*The Lutheran Witness* now goes into approximately 220,000 homes of our Church. *The Walther League Messenger* has a subscription list of some 60,000. What a potential source of spiritual light and power! In addition, there is *Der Lutheraner*; *The Concordia Messenger*; *The Cresset*; *The American Lutheran*; and the several magazines for children. The extent to which these periodicals are read in any congregation will depend largely upon how the pastor and the teachers weave these papers into the consciousness of the members.

Some pastors have been known to take a copy of *The Lutheran Witness* into the pulpit to read a certain editorial or article. Others make a habit of referring to items of interest in current periodicals when these have a bearing on the subject of their sermon. Such repeated references are necessary if our papers are to have a maximum reader audience and are to exert a maximum influence.

Meetings of the ladies' aid, the men's club, and the young people's society afford splendid opportunities for the pastor to make frequent reference to our Church's periodicals. The report of a missionary journey appearing in *The Lutheran Witness* or an article on mixed marriages in *The Walther League Messenger* will be listened to with interest and will evoke a lively discussion. When members know that their church papers are going to be discussed at meetings, they will want to have read them *before* the meeting — if for no other reason, then at least for the satisfaction of being able to say that they are "up" on their reading.

### A Publications Sunday?

While we are well aware of the nuisance of cluttering up the church calendar with special Sundays, we do believe that many of our congregations would benefit by a Publications Sunday perhaps once a year — early in October, when the annual trek "back home" begins and more intensive reading habits are resumed. In such a service the pastor could give his congregation a comprehensive overview of the publication activities of our Church, could enlarge upon the benefits which accrue to the individual from Christian reading habits, and could outline a balanced reading diet for the coming winter months. We believe that an occasional service of this nature would do much toward cultivating a more general participation in the grace of Christian reading.

### A "Book of the Month" Plan

As long as a church body with an adult membership of a million members continues to publish its books for the laity in total editions of from 3,000 to 5,000—and the majority of these are purchased by the clergy—there will be need for a systematic program of acquainting our lay members with the religious books which their Church is publishing.

We share the general aversion to plans and programs which do nothing but clutter up the pastor's busy schedule with cumbersome machinery. The "book of the month" plan which we are about to outline calls for no such bothersome machinery and has already been used by some of our pastors with conspicuous success. The plan is briefly this:

The pastor chooses a title from his Concordia Publishing House Catalog which will be of interest to his people and designates it as his "book of the month." This is the volume which he intends to get into as many homes as possible during the coming month. Any number of helpful books for the laity immediately suggest themselves: *The Way of Life*; *Distinctive Doctrines*; *Our Bible*; *Our Church*; *Bible Difficulties*; *Does the Bible Contradict Itself?* *The Building of a Great Church*; *The Borderland of Right and Wrong*; *The World Today*; *For Better, Not for Worse*; *Concordia New Testament with Notes*; *Concordia Cyclopaedia*; *Lutheran Book of Prayer*; *The Stewardship Life*; *Short Stories by Jesus*; *Lutheran Confessional Theology*; *The Yoke Made Easy*; *The Burden Made Light*; *Church Bells in the Forest*; *Eighty Eventful Years*; and others.

Having selected his book, the pastor decides on the avenues of approach through which he is going to bring it to the attention of his members. A number of possibilities present themselves at once. First, there is the Sunday bulletin. In small congregations a good portion of the bulletin can be devoted to a brief book review the first Sunday of each month, followed by reminder paragraphs on one or two succeeding Sundays.

During the course of a month a pastor is called upon to attend and perhaps address a goodly number of meetings within the congregation. Choosing topics for these short talks is not always a simple matter. A book review of his "book of the month" will be in place whether he is addressing the voters, the men's club, the ladies' aid, the Sunday school teachers, or the Walther League society. This feature should appeal particularly to the busy pastor who is hard put for topics for these occasional addresses.

### **Book Displays**

The desirability of having religious books, including the "book of the month," on display is quite evident. In the narthex of the church, in the school, or in the parish hall a counter or a showcase stocked with wholesome Christian literature to be purchased by the members of the congregation will often prove an invaluable means of getting the Church's publications into the homes of the people.

In addition to achieving its primary purpose such a display will afford the added advantage of occupying the time of an alert and energetic church society with a very worth-while project. Men's clubs, ladies' aids, and young people's groups could find few undertakings more purposeful or more profitable in spiritual dividends for themselves and for the congregation. Concordia Publishing House has evolved a very practical plan for the handling of such book displays, the details of which are available upon request.

### **Church and School Libraries**

While there have been a few encouraging exceptions, the general experience of those who have tried to build up church or school libraries has been somewhat negative. The congregation, it would seem, does not occupy a position sufficiently close to the center of the average member's life to induce him to come to the school or parish hall to do his reading or to secure his books. The fact that the library idea is not feasible in many of our congregations, however, does not justify the assumption that it is not feasible in any. No doubt, there could be many more "encouraging exceptions."

Especially desirable is a centrally located library of helps for Bible class leaders, Sunday school teachers, and other lay workers in the church. Bibles, commentaries, Bible helps, reference works, teaching aids, books on missions, books on stewardship, church finance, and church administration — all will fill an important place and serve a very useful purpose if gathered into a central place and made available to the consecrated workers of the congregation. The service department of Concordia Publishing House will be happy to furnish our pastors with suggestions for various types of libraries.

### **A Catalog of Christian Books for Christian Homes**

During the past year Concordia Publishing House has issued its first sizable Home Catalog, which it offered to send free of charge to all lay readers of our Church's periodicals. As a result of this offer more than 18,000 catalogs were sent into the homes of our members within the brief space of several months. These

names have been kept on file, and a special lay mailing list has been compiled. This list will continue to be built up from month to month—and will be subject to a constant process of “weeding out” on the basis of orders placed from year to year.

Every pastor who has members of whom he believes that they give good promise of purchasing and reading our Church’s literature is invited to send their names to Concordia Publishing House for inclusion in the Home Catalog mailing list. (Present catalog paper limitations counsel caution in making the above offer. But with the coming of peace the Concordia Home Catalog should become a constant fixture in many more thousands of Christian homes.) The pastor who is eager to increase the dissemination of wholesome literature among his members will do well to work toward an ever greater coverage of the Concordia Home Catalog among his membership.

### Conclusion

“All that mankind has done, thought, gained, or been, is lying as in magic preservation in the pages of books,” says Thomas Carlyle. Paraphrased, amplified, and applied to the history of God’s people, this sentence might be changed to read: All that God has done for the redemption, the preservation, and the eternal happiness of man is lying as in magic preservation in the pages of books. It is for us, the leaders of God’s people, to bring these pages, charged with the life-giving power of the Word of Life, into more constant and more vital contact with the lives of the members entrusted to our care. It is for us to bring pages and people together.

“Write the things which thou hast seen,” was the Lord’s command to John as he stood on the isle of Patmos and saw “the things which are and the things which shall be hereafter.” Throughout the centuries that followed, and to the present day, Spirit-enlightened men of God have been writing the things which they have seen in the limitless treasure house of His Word. And they have written these things for the one purpose of sharing their rich treasures with others.

We who are leaders in the Church have the privilege of bringing to the attention of our members the priceless heritage which the Lord of the Church has showered, and still is showering, upon His people through the ministry of print. May we always be aware of this privilege and alive to the precious opportunities which it presents.

St. Louis, Mo.

H. W. GOCKEL



## Outlines on the Standard Gospels

### Twentieth Sunday after Trinity

Matt. 22:1-14

Some stories that we hear are interesting, and we listen to them with fascinated attention; others are flat and insipid, and they bore and tire us. What is the reason for this difference? To hold our attention a story must contain the element of surprise; the unexpected must happen. That is the reason why we read the stories told by Jesus with never-ending absorption. Our text contains

#### Three Surprising Developments

1. *The refusal of the guests to come*
2. *The persistence of the king*
3. *The insistence on a wedding garment*

#### 1

Jesus tells us of a king who prepared a great banquet. It was a sumptuous meal, with the best of meats and finest of delicacies, with lavish entertainment and magnificent splendor, as was the custom. But when the king's servants went out to invite the guests, they would not come; they preferred to attend to other business. Perhaps some of the servants spoke quite strongly to the guests about their refusals, and this led to violence and bloodshed. Amazing, isn't it, that these men should refuse such an invitation? Yet that is happening all the time in the kingdom of God. The heavenly King has loaded His table with magnificent viands for soul and body: forgiveness of sins through Jesus, omnipotent protection in all danger, comfort in distress, and assurance of heaven. And God sends out His servants, messengers of the Word, with the invitation of the Gospel to all mankind: Come, all things are ready. And then the amazing thing happens: Men will not come. They say: You offer me forgiveness of sins? I am not so sure that I need that. Protection? I can take care of myself quite well. Comfort? I can stand a good deal without needing pity. Heaven? I stand a pretty good chance of going there. I really haven't much need for that banquet to which you invite me. I have something of my own that interests me more. — If *you* are one of these who have spurned God's invitation, think better of it now, and come and take what God offers!

#### 2

One might expect the king to throw his food to the swine after the base refusal of his guests. Instead, he sends his servants again and again to invite men to his banquet. He will not take No for



an answer. He gives them every chance. So God is patient and persistent with the invitation of the Gospel. He asks them again and again. He is willing to overlook their first refusal, Acts 3: 17-19. He knows the frailty and weakness of the human heart. The people at Noah's time would not listen to God, yet He was patient 120 years. God rebukes the sins of men and still promises pardon, Is. 1:18. Often today men spurn the Gospel, yet God keeps after them, using illness, trouble, and other means to reach their hearts. God's persistence brings souls to Christ and to salvation.

## 3

One would think that after all those efforts the king would be glad to welcome his guests just as they were, irrespective of their clothes. Not so; he sees one without a wedding garment, and the man is cast out. So God invites men with ceaseless persistence, yet He insists on the wedding garment — faith in Jesus, which He Himself works through the Gospel. Those who refuse to be clad in this garment, who think that their own garment of self-righteousness is good enough for God, will not have a place at the heavenly banquet table. A rich American was to be presented at the Court of St. James, and he brought the finest of clothes for the event; but he learned that he must appear in the livery of the court. We must appear before God in the livery of heaven, clad in the righteousness of Jesus. Accept this garment from your Savior, which covers your sins, and let your daily prayer be: "Jesus, Thy blood and righteousness." (No. 371.)

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FREDERIC NIEDNER

### Twenty-First Sunday after Trinity

John 4:47-54

The Church of the Reformation exalts the Word of God. Do we as members of this Church also commit ourselves wholly to that Word with a faith that goes from strength to strength, with a trust that remains unshaken in every storm? We need the instruction of our text about

#### Faith in the Word

1. *The school in which it is learned*
2. *The test by which it is proved*
3. *The reward with which it is crowned*

## 1

This official of Herod Antipas "believed the word" (v. 50). He learned this in the school of Jesus, advancing step by step. No doubt he had shared the *blasé* worldliness of Herod's court.

The armor of his carnal security, however, had one weak spot — his paternal love. There the Lord struck home. *Sore need now opened his heart to attend to the word about Jesus* (vv. 47 a, 45, 46 a), hitherto treated with indifference. The word about Jesus created the first beginnings of faith (Rom. 10:17): "the Helper of others can help me, too." And now *that word about Jesus leads him to Jesus Himself* (v. 47 b). His entreaties, while showing the reality of his faith, reveal its imperfections. He still limits the power of Jesus and prescribes the method of help. The sign aspect of Jesus' miracles has not yet led him to a full recognition of His divine glory. Hence the Teacher's censure (v. 48). Thereby Jesus would remove the dross from His pupil's faith. And as the petitioner will not let the Lord go except He bless him, He takes him a further step in faith's ascent, *directing him to His bare Word*, which must be trusted apart from all sensuously perceived activity on His part (v. 50 a).

Every mature faith has been trained in the same school in essentially the same way. Need knocks down the props of carnal security; the Lord touches the vulnerable spot so that the old life palls and conscience cries in pain. "The faithful saying" about Jesus, 1 Tim. 1:15, now at last finds a hearing, and the heavy heart comes to Jesus. At first, faith, yet weak, may feel rebuffed when Jesus does not help in the way expected but points solely to the Word of His grace. But this is the supreme lesson which must be learned in His school, that we must renounce our own will and desire, all dependency on sight and feeling, and rest on the naked Word. Happy is he who passes that test.

2

V. 50 a. The nobleman faces a fiery test (1 Pet. 1:7). Has his faith the gold content of firm confidence and unquestioning obedience? "Thy son liveth" — the son who was at the point of death and for whom the father had no other hope than the presence of Jesus at his bedside. Will he trust the promise and quash all doubt? "Go thy way." Alone? Without Jesus, his last recourse in his need? (V. 50 b.)

Putting ourselves in his place, we feel greatly humbled at this lofty faith. But we, too, must reach that height. The Word has been given to us as our stay in every need. That Word abides even when the transporting feeling of the Lord's presence and grace departs. What shall prevail, our own unstable heart with what it fears, feels, and sees, or the eternal truth of the abiding Word? This is the test by which faith is proved, whether in storm or in sunshine we live by the motto: "I cling to what my Savior taught, And trust it, whether felt or not."

## 3

Such faith is ever crowned with the Lord's gracious reward. V. 51: he has believed without seeing, and now he sees what he has believed. Vv. 52, 53 a: he receives new insights into the Savior's glory, knows now that His power to help is not a matter of miles but of His will and word. V. 53 b: his whole household is united with him in the bonds of a common faith.

If we believe the Word of Jesus, He rewards our confidence and obedience by confirming our faith through the experience of many fulfilled promises and by granting to us new visions of His glory that bind us more closely to Him in faith and love. And as we grow in love and trust, our faith, too, will prove propagative, leading others, especially those dearest to us, to admire and desire and, by God's grace, to share our faith. The best reward is when in our last hour the Lord bids us "go our way," and we can then jubilantly say: 2 Tim. 4:7, 8. VICTOR BARTLING

### Reformation Festival

#### Gal. 5:1

The great Reformation was primarily and essentially a religious movement. It marked the emancipation of the Church from spiritual bondage and ushered in an era of glorious freedom. — By the grace of God that freedom has been preserved unto us to this day.

But the Papacy has never ceased its sinister efforts again to entangle men with the yoke of bondage, and the exhortation of our text has no less significance today than it had when first St. Paul addressed it to the endangered churches of Galatia.

**"Stand Fast in the Liberty Wherewith Christ Hath Made Us Free!"**

1. *The need of this exhortation*    2. *Urgent reasons for heeding it*

## 1

A. The need of the exhortation in the case of the Galatians. — False teachers of Judaizing and Pharisaic tendencies had opposed St. Paul's Gospel of salvation by the free grace of God, through faith in Christ, without the deeds of the Law. They had insisted upon observance also of the Ceremonial Law as a condition of justification before God. — Observance of Jewish festivals (chap. 4:10), circumcision (chap. 5:2, 3), etc. The Galatians had begun to give heed to these errors. — The Galatians were indeed in danger of relapsing into a bondage equally hopeless as that which their former heathen state had imposed upon them. Chap. 4:8, 9. — There was urgent need of the exhortation "Stand fast!"

B. The need is as great today. — Since the days of the Reformation, Rome has sought by every means to re-establish her sinister

power. We, too, "marvel" (chap. 1:6) that after the Reformation and its recognized importance in the annals of the world, there should be so much indifference and blindness in our day over and against the danger and menace of the Papacy. Rome's record seems to be forgotten or ignored. Rome has never changed essentially. While the so-called Counter Reformation removed certain abuses and outward corruption, not a single false doctrine has been revoked. Many false doctrines have been added. Still traditions, church councils, papal decrees, are accorded co-authority with the Scriptures. Still the cardinal doctrines of Scripture, justification by grace, through faith in Christ, without the deeds of the Law is denied. There is still the blasphemous sacrifice of the Mass, idolatrous worship of saints and relics, etc. Nor has Rome relinquished her arrogant claims of sovereignty not only in the spiritual but also in the secular realm (Vatican state, current political efforts, etc.). By world-wide missionary, educational, and benevolent operations Rome seeks to entangle us again with the yoke of bondage. Surely, St. Paul's exhortation to "stand fast" is needed today.

2

A. (a) "Christ hath made us free." At the price of His own life the incarnate Son of God has procured for an enslaved, lost world precious freedom from the bondage of the Law, from the obligation to keep it in order to be saved, and from its curse. Chap. 4:4, 5; 3:13. — "For freedom," for being and remaining free, Christ has freed us. (b) This freedom, so dearly bought by Christ, was almost entirely lost under the Papacy. By His chosen vessel Dr. Luther and through the great Reformation, Christ restored it. — The Reformation was a great fight against fearful odds. Much toil, care, danger, etc., was connected with it. A freedom so dearly bought should not be lightly regarded or relinquished. Often we are reminded of the cost of our nation's freedom and its preservation (Revolutionary and Civil Wars) as an inducement to appreciate and to guard our political liberty. Infinitely more does this apply to the freedom from spiritual bondage.

B. "Stand fast," because of terrible consequences of failure to stand fast. "Be not entangled *again* with the yoke of bondage." — Condition of Galatians in the bondage of heathenism was terrible. Chap. 4:8, 9. — Describe spiritual misery before Reformation — The very thought of it must dispel any complacency with which so often the bondage of the Papacy is viewed. Failure to heed text leads to relapse into bondage.

Conclusion. "Stand fast, then." Cling to the Gospel of God's free grace in Christ. Reflect its power in your lives. Chaps. 5 and 6; John 8:31, 32.

AUG. F. BERNTHAL

**Twenty-Second Sunday after Trinity****Matt. 18:23-35**

The occasion of this parable: Christ had taught the lesson of brotherly admonition, forgiveness and discipline, vv. 15-18. Peter, as is his custom, speaks aloud what the others may have thought. Linking up with v. 15, he asks v. 21. He is willing to forgive, yet felt that forgiveness had its limitations. Jesus not merely points out the insufficiency of limited forgiveness, v. 22; He adds a parable containing

**A Warning Against Limiting Our Forgiveness**

1. *Such limitation is utterly inconsistent with Christian experience*
2. *Such limitation is fraught with dire consequences*

**I**

A. V. 23. God is our King, we His slaves whose person, time, and talents belong to their Lord. We must render account, Rom. 14:12; 2 Cor. 5:10. We are guilty, Rom. 3:19. Our guilt surpasses hope of payment, v. 24. It seems impossible that a servant could have contracted so huge a debt, and so it seems impossible to natural man that he is hopelessly indebted, that his guilt is incredibly enormous. — V. 25. The Holy God demanding perfection pronounces judgment upon the sinner. Rom. 2:8, 9; 2 Thess. 1:8, 9. Unbelief, ridicule, blasphemy of man do not change this horrible fact.

B. V. 26, 27. God freely forgives sin to the sinner, 2 Cor. 5:19-21. This is the forgiveness, free and unlimited, we have experienced and which we look for daily. Jer. 31:3; Hosea 14:4, 5; Micah 7:18-20. We could not live without it, Ps. 119:92.

C. Surely, we cannot be satisfied with granting a limited forgiveness to our neighbor. God demands unlimited forgiveness, vv. 22, 33, 35. This forgiveness is to flow from the heart, v. 35, loving the neighbor as ourselves and willing to grant him a measure of forgiveness like to that we have received and daily ask of God. Note also the difference between our guilt against God (rebellion against the Most High; 10,000 talents; repayment impossible) and our neighbor's offenses against us (fellow sinners; 100 pence; payment possible).

Limiting our forgiveness is utterly inconsistent with the Christian's past experience and daily hope.



2

Dire consequences follow in the wake of limited forgiveness.

A. V. 28-30. Limited forgiveness makes us unjust, harsh, cruel, toward the offending neighbor, while God demands Matt. 22:39.

B. V. 31. It saddens the fellow Christians. They must apply Matt. 18:15-18; note the close connection of the parable with vv. 15 ff.

C. V. 32-35. It provokes God's holy wrath. Matt. 5:23-26; 6:14, 15.

May God give us a heart willing to forgive even as we have been forgiven. Col. 3:12-14.

THEO. LAETSCH



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## Miscellanea

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### The Meaning of "Double Honor" in 1 Tim. 5:17

The question has been asked: "Just what does St. Paul mean when in 1 Tim. 5:17 he speaks of a "double honor" which should be accorded to the elders that rule well, especially those who labor in the Word and doctrine?"

There is no doubt that the term "double" is often used in Scripture in the general sense of a greater or very great measure. Thus, in our opinion, the well-known Gospel text Is. 40:2: "For she hath received of the Lord's hand *double* for all her sins," announces to the weary and heavy-laden among God's people the comforting message that "where sin abounded, grace did much more abound" (Rom. 5:20). Sinning Israel received "double" grace, *superabundant* grace. So also in Is. 61:7 the words: "For your shame ye shall have double" signify that the gracious recompense of God shall far exceed Israel's shame. In the New Testament we find the word "double" used in precisely the same way. When, for example, Rev. 18:6 tells us that Antichrist's cup shall be filled *double*, the meaning doubtlessly is that God's judgments on him will be very great or, in other words, extreme. Of course, there is always the literal or primary meaning of "double" to reckon with; but usually the context makes it quite plain where the term is used in its original and where in a wider sense.

In 1 Tim. 5:17 the expression "double honor" is manifestly employed with respect to the special respect for the well-ruling and teaching elders that shows itself in proper remuneration, for this is proved by v. 18, where both an Old Testament text (Deut. 25:4) and a special command of Christ (Luke 10:7) are quoted to support the Apostle's admonition, both inculcating liberal compensation of the faithful workers. On the basis of v. 18 we believe that the explanatory note in the *Concordia New Testament with Notes* is altogether correct and to the point: "Special respect, manifested, as the next verse shows, in provision for their wants. As the service of the church would occupy much of their time, especially when they devoted themselves to the work of preaching and teaching, a proportionate provision was to be made for their maintenance."

A similar explanation is found in G. Buechner's *Handkonkordanz*, which says in explanation of the passage: "He does not speak of a two-fold honor which should be accorded to the elders, but of their livelihood (*Lebensunterhalt*), which should be granted to them from the treasury of the congregation. Nevertheless, honor, in its original sense, should not be excluded." Buechner, however, in annotating this verse, offers the explanation that elders (pastors) should receive a double amount of salary over against the almoners or other servants of the congregation. Such an exposition clearly forces the words of the text to say what in reality they do not say; it is no longer *exegesis*, but *eisegesis*.

Very fitting is the remark of the Weimar Bibel which takes the term "double" in the sense of "especially great" (*sonderbarer grossen*)

and adds: "Everybody should honor them with obedience because of their office and, besides this, let them give them also a becoming livelihood (*gebuehrlichen Unterhalt*).

Meyer, in his *Commentary*, holds (in opposition to De Wette) that "we must keep here to the general meaning of τιμή, *honor*, although we may grant that the Apostle was thinking particularly of the honor which the church was bound to show to their elders by presenting them with the means necessary for their support." But he adds by way of caution: "It is quite erroneous to interpret τιμή of a maintenance definitely fixed." He closes his remarks with the words: "The double honor here is that which comes to the presbyter on account of his office . . . and that which he obtains by filling his office well."

*The Expositor's Greek Testament* comments on the passage: "On the one hand, διπλῆς [double] certainly warrants us in concluding that presbyters that ruled well were better paid than those that performed their duties perfunctorily. Bengel justifies the better pay given to those that 'labored in the Word, etc.,' on the ground that persons so fully occupied would have less time to earn their livelihood in secular occupations. On the other hand, we must not press the term *double* too strictly."

What St. Paul means to inculcate in 1 Tim. 5:17, 18 is, no doubt, this: Well-ruling, faithful elders, particularly those laboring in the Word and doctrine, that is, those engaged in teaching, should be accorded a special measure of deference or respect, and this grateful reverence should manifest itself by proper remuneration. The passage may thus be quoted in the interest of a more adequate payment of teachers and pastors, though, as has been pointed out, the admonition should not be misused by pressing the "double" too strictly. It may be added, too, that the application of the passage should always be made in an evangelical, and not in a legalistic spirit. This is proved by the very way in which the Apostle quotes the two proof passages in v. 18.

There lies, of course, also in the passage an admonition for all pastors and teachers and whoever else is engaged in the service of the Church; for St. Paul very emphatically speaks here of elders that *rule well* and of elders that *labor* in the Word and doctrine. Only such elders may expect proper respect and remuneration as really are laborers worthy of their hire. Faithless, work-shirking elders should be properly admonished and if they fail in their holy office despite all warning, should be dismissed; for indolent servants do not belong in the King's vineyard.

JOHN THEODORE MUELLER

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## Theological Observer

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**Important Anniversaries** (*Der Lutheraner*, Foreign Missions, the Deaconess Association).—This fall the German biweekly of the Missouri Synod, *Der Lutheraner*, is observing its centennial. If any literary venture of our church body deserves grateful mention, it is this paper. On its origin the sainted Prof. Martin Guenther, in his biography of Walther, writes thus (p. 63 f.): "Now the time came for Walther's activity to take on wider, yea, the widest dimensions. God awakened in him the idea of publishing a church paper. He himself writes on the genesis of the paper, 'A number of years we endeavored quietly to become ever better grounded in the truths found by us. This treasure and our Church, in which we had discovered it, became more and more dear and precious to us. With deep grief we learned from the few American papers which we read at that time, partly how the enemies of our Church distorted its teachings and how insolently they attacked and blasphemed it, partly how little was done to refute these lies and misrepresentations and to repel these shameless attacks, partly, how ill-informed even many friends of the Lutheran Church were as to its genuine doctrine, partly how largely we Saxons were still regarded as a Romanizing sect, cultivating special teachings. These considerations finally made us resolve, in conjunction with several other Lutheran pastors who had emigrated with us, to issue a little paper which should serve our dear Church in keeping with its needs here in America to the extent that God would bless the effort, and to call it openly and honestly *Der Lutheraner*. The prospects for the existence of such a paper were very, very dark. Our immigrant congregations were still very poor and had to make extraordinary sacrifices in order to be able to enjoy the blessings of well-organized and well-supplied congregations. They could hardly be expected by themselves to maintain the paper, and outside of them we had hardly any acquaintance and connections with pastors and churches. It was only to two strangers, men who at present are serving as officials in the leadership of the Synod which includes among others the so-called Saxon congregations, W. and S.' [Wyneken and Sihler—A.] 'that we ventured to send a copy. Our expectations, or at least our aspirations (*Ansprueche*), did not extend farther than to let a sufficient number of copies reach outside circles so that an unmistakable public testimony might be given of what the Lutheran Church really is and what its genuine teachings are.' (*Lutheraner*, Vol. XIV, p. 2)."

After quoting these words of Walther, Guenther continues, "In a congregational meeting held June 3, 1844, Walther submitted his plan to the congregation and asked for its support in the publication of the paper. The congregation unanimously voted to grant this support. In a later meeting, held August 12, a number of church members declared that they would take two copies each, and besides it was resolved that the remaining amount needed for the publication of the first number (\$4.68) should be taken out of the surplus of the common treasury

unless the sum could be raised privately through voluntary contributions, and that the same procedure should be followed with respect to the subsequent numbers. And so the first number was published in the beginning of September, 1844. In it the trumpet at once sounded a certain, definite note. The motto placed at the beginning reads: 'God's Word and Luther's doctrine pure shall now and evermore endure.' This is the list of contents of the first number: 'Prefatory Remarks on the Reason, Purpose, and Contents of This Paper; Testimonies of Luther on the Question: Which Is the Chief Article of Christian Doctrine? About the Name *Lutheran*—Is It Not Wrong to Call Ourselves Thus? Evidence from the History of the Church Council at Nicea That Our Faith Does Not Rest on Human Wisdom, but on the Power of God; Luther's Own Opinion on the Severity of His Style of Writing.'

Now the *Lutheraner* has appeared for a century and—God be praised for it!—still sets forth the truths and principles which Walther and his associates taught and defended. To the venerable managing editor, Dr. L. Fuerbringer, the nephew of the founder of the paper, and to his worthy associates on the editorial committee, the CONCORDIA THEOLOGICAL MONTHLY extends cordial congratulations, to which is joined the prayer that the second century may ever see the same flag flying at the masthead of the good ship—the flag of loyalty to the Scriptures and the Lutheran Confessions.

The Foreign Missions enterprise of our Synod observes its golden jubilee, which takes us to the city of St. Charles, twenty miles from St. Louis on the Missouri River, where in the narthex of Immanuel Lutheran Church a bronze tablet informs the visitor that in that building on October 14, 1894, when the Western District of our church body was in session there, the first ambassadors of the Missouri Synod to the heathen were commissioned for their blessed work. Their names were Theodore Naether and F. Mohn. On account of false teachings tolerated in the Leipzig Mission in India, with which they had been connected, they had left this mission and offered to enter the service of the Missouri Synod as messengers of the Gospel among the heathen. In the half century of these mission endeavors in the foreign field, much faithful work has been done by the heroic missionaries that have represented and do represent our Church in India, and since 1913, in China, too, thousands of heathen have heard the news of salvation and have found in it life and peace. In India our mission now numbers 19,000 souls, while in China, where conditions are chaotic on account of the war, the strength of our mission may be given as from two to three thousand. For further details the biweekly church papers will have to be consulted.

A silver jubilee is observed by the Deaconess Society, which serves the Synodical Conference. Its training school has recently been moved from Fort Wayne to Valparaiso, Ind., where it is connected with the Lutheran university. Gratefully one thinks of the chief moving spirits in the organization of the Association, spiritual giants, the Rev. F. W. Herzberger, city missionary of St. Louis, and Rev. Philip Wambsganss, pastor of Emmaus Lutheran Church in Fort Wayne. For information on the



noble work our deaconesses are doing, one may address the superintendent of the Association, the Rev. Arnold Krentz, 2808 Hoagland Ave., Fort Wayne.

*Soli Deo gloria!*

A.

**The Bible as the Word of God.**— Under this heading Professor emeritus Herbert C. Alleman (Gettysburg, Pa.) in *The Lutheran Church Quarterly* (July, 1944) published an article which *The Lutheran* (August 23, 1944) praises very highly as an essay enabling the "humble and comparatively unlearned reader of Holy Scripture to feel its authority and to know with no interventions its uniqueness. It is truly the Word of God." It is this praise which moves us to give Dr. Alleman's article this brief space here. We wonder why an editor of a popular periodical, reaching laymen in search after the truth, should write as the editor of *The Lutheran* does. In his article Professor Alleman acknowledges neither the verbal inspiration nor the infallible authority of Holy Scripture. In fact, he does not think of Scripture in Lutheran, but merely in Barthian terms. To go further, he denies the supernatural in the Old Testament. To Dr. Alleman the "voice of prophecy was the extension of the voice of conscience. In the Old Testament the voice of conscience was the voice of God." Prophecy "was not an original institution in Israel; it was not an institution at all." Again, "the work of the scholar who deals with the transcribed letters or the printed words, important as it is, is not the vital use of the Bible. That work is important, because it will keep us from the naive conception that God spoke with a human voice and used a human amanuensis. The Bible is not primarily a record of events, the veracity of which depends on the accuracy of the text." "Textual criticism has shown that we do not have an infallible text." Alleman pokes fun at the "followers of Luther, lacking his imagination, who have made the Old Testament a kind of gazetteer of the historical Jesus." "Correspondences between prediction and fulfillment in word and symbol and even apocalypse have been made the authentication of revelation." Of course, Alleman does not deny the salvation which the Bible, especially the New Testament, teaches. "What makes the Bible the book of our faith is the *Word of God*, and this is the peculiar contribution of the Fourth Gospel. Jesus is the Word (Logos)." "What Luther meant by 'Christ' was 'salvation.' The Bible had authority for him because of the message it contained, and not because of any artificial attestation with which it was supposed to be invested." In these and other statements Dr. Alleman inveighs against the *sola Scriptura*, the formal principle of the Reformation, casting overboard all that Lutheran theologians have ever taught regarding the divine inspiration and authority of the Bible. Nor does it help much that he speaks so ardently of Christ as being the Word and of Christ as meaning salvation. Unless we have a divine Bible, which assures us of the truth of God's counsel of salvation in Christ Jesus, we cannot be sure that Christ is the Logos and that He is our salvation. In other words, if we deny the *sola Scriptura*, we are forced also to deny the *sola gratia*. Articles like that of Dr. Alleman do not help the cause of Lutheran union, but hinder it. Nor are those justified who express their regrets that Missouri is so very slow in uniting with other Lutheran

synods in our country. As long as such great differences in doctrine separate us as *The Lutheran Church Quarterly* and *The Lutheran* show in their views of Scripture, Missouri cannot do otherwise than pursue its present course and witness to the truth. But what purpose does it serve if Lutheran theologians insist so vigorously on un-Lutheran and unscriptural doctrine? Is error more precious to them than is truth?

J. T. M.

**The Doctrine of Justification by Faith in the Modern World.**—These few words are intended chiefly to draw attention to, and to commend for earnest perusal, an article which appeared in the *Lutheran Church Quarterly* of July, 1944, of which Dr. John Roy Strock, "for more than 30 years professor and principal of Andhra Christian College in Guntur, India," is the author. Home on furlough and unable to return to India at present, he is in the interim serving as secretary of the Board of Foreign Missions of the U. L. C. A. His essay consists in the Holman Lecture on Article IV of the Augsburg Confession, delivered in Gettysburg, Pa., Dec. 15, 1943. This article, it will be recalled, treats of justification by faith. The long lecture is extraordinarily rich in references to modern literature. To read it carefully means that one will be introduced to the thinking of some of the keenest theological minds of our day. The author wishes to uphold the Biblical and Lutheran teaching on justification and to see it brought effectively to the people of our generation. He asks the question (p. 303), "Can the doctrine of justification be made relevant to the present situation? Can it speak to the modern man whose intellectual approach to all problems is that of pragmatism, humanism, and psychology—an approach which puts man in the center of the picture and constantly emphasizes experience as the only valid approach to the truth? Is there a point of contact? For many a modern man even faith in God is a difficult matter [that is, to be conceived of—A.]. Some see God in their attempts to benefit mankind through useful achievements and justify themselves through their good works and the moral and useful lives which they lead. Others may admit more of a personal obligation or relationship to God, but because of their identification of the moral law or ceremonial laws, or both together, with the will of God, they would justify themselves through their fulfillment of such laws." This touches a sensitive spot in the methods we employ in preaching and teaching the divine truths, and we all shall do well to remind ourselves of the ideas and ideals which govern twentieth-century folk. Aside from philosophical tinges, the phraseology of Dr. Strock at times is not that to which we are accustomed; for instance, the terms objective and subjective justification are not employed, although the doctrine of objective justification is taught by implication.—The author speaks of the difference between Luther's and Melancthon's teaching on this subject. One wonders to what extent what he has in mind is merely a difference of emphasis, especially when we think of Melancthon's chief works, the Augsburg Confession and the Apology. To mention one more point: Is it correct to say that "Luther and other Reformers in their attempt totally to reject all possibility of a reliance on good works and human merit failed to magnify adequately the continual, moment-by-moment sufficiency of

the grace of God in the life of the justified"? Luther was not infallible, but would it not be easy to find in his writings definite, consolatory, and convincing expositions of the sufficiency in question? But our remarks are not made to evaluate, but to advertise. Whatever our final judgment may be, all will agree that Dr. Strock has given us a penetrating, extremely valuable study. A.

**Four Hundred Years of the Litany.**—*The Living Church* (July 30, 1944) reminds its readers that four hundred years have passed since the adoption of the Litany in English by the Anglican Church. In view of the tremendous influence which the Litany had on the development of the Book of Common Prayer, it is fitting that notice be taken of this event also in non-Anglican circles. The account given is certainly most interesting. The article says: "During 1543 England was at war with France and Scotland, and there were many troubles, including pestilence and bad weather. King Henry the Eighth, in August, ordered that 'Processions,' that is, Penitential Intercessions, said or sung, should be held regularly in all parishes. Partly because these services were held in Latin, the response was very poor. A Litany in English was then suggested and translated and compiled by Archbishop Cranmer, which brought such satisfying results that five years later the full Prayer Book of 1549 was set forth for general use. This year of 1544 marks an epoch in the history of Anglican ritual in that, by the publication of the Litany in English (a masterpiece of liturgical prose), worship, which had gradually retired through the years to the chancel and sanctuary, was restored to the pews. Devout interest and participation by the congregation in mediaeval times had become the exception rather than the rule. Records tell of 'such chattering, laughing, jangling, and jesting aloud' that the priest 'smote his hand on the book to make them hold their peace, but there were some that did not.' A Chaucerian writer says, 'The people nowadays is full undevout to God and Holy Church . . . late they come and soon they go away.' In 1440 a good saint laments, 'Folk come in late to Mass and hasten out after the elevation of the Host, as though they had seen not Christ, but the Devil.' Still another writes, 'Kings and magistrates turn the place and hour . . . into a regular business office, and even Bishops do this on occasion.' Of the women it was said, 'Ye never give your tongues a rest from useless talk. One tells how glad the maidservant is to sleep, how loth to work; another tells of her husband; a third complains that her children are troublesome and sickly.' 'Babblings, scoffings, confabulations, indiscreet noises' are some of the terms applied to the actions of the congregations.' It was in the mind of Cranmer that the provision of something to say, and something to do, on the part of the people, would correct these conditions—hence that most obvious principle of our Prayer Book, congregational participation in the service. Thus the year of Our Lord 1544 marks a great advance in Anglican practice—the restoration of worship to the common people. In the 'Call to Prayer,' issued at the same time as the Litany, the following occurs: 'Let us also founnishe and beautifie this our prayer, that it may plesse God the better, and delite the cares of Our Heavenlie Father, with fasting and wholesome abstinence, not only from all delicious liv-

ing in voluptuous fare, but from all excesses of meate and drinke, but also to chastyse and kylle the synful lustes of the body, to make it bowe and redy to obey unto the spirituall mocions of the Holie Goste. Let us also fournishe it with almes dedes and with the workes of mercie . . . for Our Saviour Jesus Christ's sake.'" In adopting and adapting the Litany and the Book of Common Prayer, the Anglican Church drew heavily on the work of the Lutheran Reformation; for it was Luther who first purified the chief Litany and gave it a prominent place in the liturgy, and it was in the main the labor of Melancthon that gave to the English Prayer Book its Protestant form. The blessings which have come to men from the Prayer Book are inestimable and continue today. Anglican circles have largely become modernistic or papistic; the Prayer Book has kept tens of thousands Christian.

J. T. M.

**Christian Education in Reformed Churches.**—Members of the Orthodox Presbyterian (Machen's followers), Christian Reformed, Presbyterian Church in the U. S. (Southern), Presbyterian Church in Canada, Reformed Episcopal, Reformed Church in America, and Reformed Presbyterian have organized the Christian University Association of America. This Association hopes to found a university which shall be "Christian in character according to the Reformed, or Calvinistic, conception of Christianity." The trustees of the University Association must solemnly pledge to accept the Scriptures of the Old and the New Testament as the infallible rule of faith and practice, and sincerely receive the historic confessions of Calvinism. The educational philosophy of the proposed university is based on Calvinistic theology. Accordingly, the founders hold that the sovereign God has revealed Himself to man in creation and providence; that fallen man, however, is in need of additional revelation if he is to glorify properly the sovereign God. The special and completed will of God is deposited in the Holy Scriptures. Therefore it follows that although natural man is able to receive knowledge in a certain sense, true and full knowledge in any department of reality comes only to him who is faithful to God's Word. The aims and objectives of this new association are very similar to those of the National Union of Christian Schools, of which Mark Fakkema is General Secretary. The tract "Philosophically Speaking, What is Education?" published in the interest of elementary Christian education, sets forth the underlying principles of Christian education from the viewpoint of Calvinistic theology. Naturally we are deeply interested in every movement of Christian education which is not only theistic, but definitely based upon the Word of God. Of course, the basic differences between Lutheran and Calvinistic theology will come to the fore in a statement of the principles underlying Christian education in Calvinistic and in Lutheran schools, for the one theology is theocentric, and the other Christocentric.

F. E. M.

**The Lutheran Standard Not in Sympathy with "More Theses."**—Having expressed disappointment at the refusal of the Missouri Synod to vote for membership in the National Lutheran Council, the editor of the *Lutheran Standard*, Dr. E. W. Schramm, in the issue of August 12, 1944, speaks of the one document now before the American Lutheran

Church and the Missouri Synod. His sentiments are not at all of the cheerful kind as he views the prospect of studying another set of theses. He writes, "So far as fellowship with our American Lutheran Church is concerned, the Missouri Synod is committed to another three years of studying theses — this time the single document that has been prepared by commissioners of both the Missouri Synod and of our Church to take the place of the two separate documents that now form our doctrinal basis for fellowship. Some of us are getting tired of theses and more theses, of unaltered documents and altered documents, of discussions and studies. We believe the time for action has come. Action by getting all the Lutherans lined up shoulder to shoulder in the National Lutheran Council and heart to heart in spiritual fellowship before the altar and the pulpit is what we believe would best carry out the inspired injunction, so to grow up in Christ that all the body (His followers) may be *knit together* through that which every point supplieth, so that the due activity of each part may enable the body to grow and build itself up in love (Eph. 4:15, 16). But we realize that growing together, even with those whom one loves, cannot be forced. And if the growth appears to be slow, nothing is gained by getting sarcastic or impatient. "Two blisters never make a brotherhood." — What is our reaction? We are amazed at this aversion to the perusal and consideration of another statement of doctrine. If there is anything that a child of God should enjoy, it is contemplation of the great truths God has revealed in the Holy Scriptures. These truths are the bread of life. They are sweeter than honey and the honeycomb. Dealing with them, immersing ourselves in them, we come as close to God as it is possible for us in this life. Neither should it be forgotten that the Lutheran Church is a doctrinal Church. This is one of the features forming its peculiar genius. It was given this impress by the great Reformer, who never grew tired of contemplating the treasures contained in the Holy Scriptures. It has often been remarked that while the Reformed Churches call for action, the Lutheran Church is eager to give its time to the searching of the Scriptures, believing that the Holy Spirit reigns and works in the divine Word, and that such efforts as are required will be produced through the Scripture truths. Besides, Dr. Schramm ought to remember that both in his Synod and in the Missouri Synod many people have been eager to see a unified statement of doctrine prepared in order that they might have the assurance of true unity when finally church fellowship is declared. He will agree that the longing and the consciences of these fellow believers should not be ridden over roughshod.

There is a limit, we admit, not forsooth to the study of the Word, but to the drawing up of conditions on which church fellowship is made to hinge. Experience teaches that some people are never satisfied, but will always make new conditions and stipulations, so that finally even the patience of very saintly persons becomes exhausted. But can anybody truthfully assert that this limit has been reached in the present negotiations? In view of the many years of separation in which our churches were kept apart, the few years of joint consideration of Bible truths which is required for consummation of a God-pleasing fellowship should not be irksome to us.

A.



**Chaplains and Confessional Loyalty.**—From the page of Dr. J. A. Dell in the *Lutheran Standard* for July 22 we take over the following paragraph, which succinctly states questions that occur to every loyal Lutheran.

"The Detroit Methodist Conference was told by Chaplain William N. Mertz: 'I served communion to men of 22 different denominations, and there was no question of creed or sect. It beats any church council you ever heard of. Let us take down the fences between ourselves and others.' At the same time Chaplain Mertz said it is not true that Navy chaplains are asked to do things inconsistent with their beliefs. The two statements contradict each other. And *The Christian Century* printed an article entitled, 'I Was a Chaplain,' in which the author says: 'The program in the service cuts across denominational lines. . . . The Roman Catholic denomination is the only one permitted to maintain its own distinctive practices and services. . . . The rest must work together as a unit. Such a thing as closed communion, for example, is impossible. Chaplains who feel they cannot administer communion to all Christians are properly dropped from the chaplaincy during the training period.' I call attention to these items not in any spirit of hostility to the chaplaincy, but I would like to know the truth of the matter. Our Lutheran Church is being urged to supply more chaplains. Two things I want to know. Will our chaplains come home Lutherans or interdenominationalists? And the other: Has the Lutheran Church less right to be respected for her doctrinal position than the Roman Catholic?" We ought to add that a letter in a later issue of the *Christian Century* denies the correctness of the statements made by the author of "I Was a Chaplain."

A.

**Our Christian Faith.**—In the *Watchman-Examiner* of July 20, 1944, a writer, C. H. Heaton, says some good things with respect to our Christian faith which, we feel, deserve being repeated on these pages. Opposing Mr. W. C. Coleman, who had issued a statement on "Confessions of Faith—Uses and Mis-uses," he first declares that our Christian faith is not subject to change. "Conservatives insist that there is an element in the true Christian faith that is permanent and abiding. It is as immutable as God Himself. The great distinctive of Christianity is its absolutism. There is in it that which perdures to all time. And to say that this changeless element is merely the fact of change, as our Liberals are continuously saying, is a pure begging of the question. Or to say that this abiding reality is in the spirit and not in the letter is an obvious subterfuge, for that is an allusion to Paul's contrast between Law and grace in the administration of the divine plan of salvation, which suggests no possible parallel to this subject. . . . The Christian system of truth is largely factual in its nature. Facts are final. . . . The facts upon which our salvation rests are final. They will never change. The only element of progression about them is that after they have once lodged as good news in the soul of a believer, that soul may perpetually grow in its appreciation of their tremendous significance."

Next Mr. Heaton rejects the position of Mr. Coleman that confessions "are misused when employed as a test of Christian fellowship and as a prerequisite for co-operation in Christian activity." He rightly holds

that according to the Coleman position "Trinitarians and Unitarians ought to be perfectly happy in the same church fellowship." Then he points to 2 John 10 f. as instructing us that fellowship in certain instances is forbidden. What is the way to co-operative unity? Mr. Heaton rightly says, "It will be found, if it is ever found, in the way of complete and uncompromising loyalty to the truth as it is in Jesus." A.

**Dr. Bergendoff's Views on Grace and Ecumenical Lutheranism.—**

When the Augustana Synod assembled in its annual convention last June, Dr. Conrad Bergendoff, president of Augustana College, preached a sermon addressed to the Synod. He made some remarks on divine grace which are faith-strengthening; for instance, "Man never gets beyond the stage where he must receive faith as a gift. He never earns it. He never deserves it. He can never achieve it. He dare never be proud over its possession. He may not even vaunt himself over against others who do not possess it. There is only one proper attitude for those who have received faith—that is, the spirit of gratitude. Repentance there will be—for the sins which have stood in the way of God's grace. There will be prayer, prayer that He may never tire of giving us grace. But for the grace that is given the response of the sane and sober Christian is gratitude."

On Lutheran relationship Dr. Bergendoff said, "We have felt at home in the General Council, the American Lutheran Conference, the National Lutheran Council. There is no Lutheran body to whom we would deny fellowship. Together with most of the Lutheran bodies of the world we hold membership in the World Council of Churches. All of these relationships have been prompted by a faith in a Body of Christ which transcends every single part and a Body which gives strength and purpose to our own mission." The Lutheran Church is ecumenical. It desires to avoid sectarianism. But at the same time it exalts the Word of God and combats every attempt to introduce indifference or disloyalty toward God's message. That is why we say that Augustana's membership in the World Council of Churches is inconsistent with the genius of true Lutheranism. A.

**German Prisoners of War.—**In an informing article on the Germans who are at present held as prisoners of war in our country, a Catholic chaplain, writing in *America* (Jesuit weekly), makes the following statements: "Those who know nothing about religion in Germany except what they glean from the movies and the columns of sensational magazines are always surprised to learn that there are still Christians among the Germans. This is, of course, no surprise to those who read Catholic newspapers and reviews and who know of the magnificent stand of the German Catholic bishops and Protestant leaders against Nazi oppression. It is none the less gratifying to know that unofficial estimates in most of the German prisoner-of-war camps show that 48 to 53 per cent declare themselves to be 'evangelisch' (the equivalent of our 'Protestant'), 35 to 40 per cent profess to be Roman Catholics, and only the 10 to 15 per cent remainder affirm no religious affiliation or declare they are 'Gott-gläubig' (God-believers) in about equal numbers. The 'Gott-gläubig' are also sometimes called 'Rosenberg's boys.' They

affirm belief in God and the need of prayer, but they vigorously repudiate all Jewish influence in religion, even that of Christ. That so many have remained even nominal Christians is no small matter. There is a large segment in American religious life for whom 'profession' rather than church attendance is the norm of religious affiliation. One wonders whether such would remain faithful in the face of such persecution as has been endured by the Catholics of Germany." The figures submitted may be approximately correct. They affirm the prophecy of Ps. 110 that the Messiah will rule in the midst of His enemies. A.

**Postwar Mission Work.**—It is most encouraging to note that several Christian mission groups are making preparations on a large scale to widen the scope of their mission activities as soon as conditions permit. The public press (*Globe-Democrat*, July 15) reports the following: "Missionary groups this week made plans for resuming their work in far-flung outposts after the war. One body, the Christian Missionary Alliance, held 35 sessions in eight days at Winona Lake, Ind., to plan details for an expanded program. Subjects discussed included use of airplanes in postwar missionary activities. It was generally felt that the airplane will revolutionize mission work in isolated territories. Rev. Gordon H. Smith, who with Mrs. Smith served more than eight years in Indo-China, revealed that he has obtained a pilot's license and is making plans to use a helicopter or airplane to penetrate the jungle when they return to their station. According to Rev. H. E. Nelson, home secretary, the Alliance was the first missionary organization to use an airplane in its labors. It operated a plane in the Netherlands before the war. With an annual budget of more than \$1,000,000, the Alliance has a force of 475 active workers. Fifty-two missionaries and their families are interned, and some have not been heard from since Pearl Harbor. It was also disclosed this week that plans are under way for a reorganization of missions in the South Pacific area. For the first time since Pearl Harbor, religious leaders from New Guinea, the Solomons, Papua, and other South Pacific islands recently liberated from Japanese occupation will meet next fall with missionaries of Australia, New Zealand, and the Samoa, Tonga, and Fiji Islands to lay preliminary reorganization plans. Dr. J. W. Decker, American secretary of the International Missionary Council, will leave in October for a nine-month tour of the Pacific area to attend these conferences. He will also visit India and China in the interest of postwar mission reconstruction." As a missionary church, dedicated to the spread of the pure Gospel of Christ, we have every reason to observe what such missionary groups are doing in the interest of this great work to the end that we may learn from them what we can regarding the best methods and approaches, and that we may emulate their devotion to the Lord's cause; for no doubt in this respect some of these self-sacrificing groups are our superiors. J. T. M.

**A Tribute to a Missionary.**—In the *Lutheran Herald* (July 18, 1944) Dr. J. A. Aasgaard publishes a brief and simple obituary which in more than one way is a sermon and an inspiration to those who read it. We take notice of it here to honor the loyalty and zeal of a plain

Lutheran missionary and his wife. The obituary concerns the Rev. Samson S. Klyve, born in Norway in 1891 and called to his reward on June 13 this year. He served as missionary in Sinyeh, China, from 1919 till 1927, when he returned to the United States. For some time he was pastor of a congregation in Wisconsin, but "in 1938 he accepted a call from the board of home missions as missionary to the Eskimos in Teller, Alaska. In 1941 he and his wife returned to the United States for a brief vacation during the summer, but returned to their work in Alaska that fall and continued until the present time. Pastor Klyve found satisfaction in being able to labor among the Eskimos when he could not return to China. It was his heart's desire to bring the Gospel of His Lord and Savior especially to those who were far away from Him. His work was marked with faithfulness and conscientious care for his responsibility. In the estimation of his own power and humility, he was humble, depending upon his Lord and Master, through His grace, to accomplish the tasks that lay before him. He died suddenly on the morning of June 13. After he had risen to build a fire for their home, he became ill. He rested a short while, but Mrs. Klyve later found that he had passed away. Although his wife was left alone with no one to help her, she finally received help from some miners a few blocks away. As Pastor Elmer Dahle could not reach Teller because of fog, Mrs. Klyve had to perform the last service for her husband, both in the chapel and at the grave. There was no one else who could take this service. Pastor Klyve's grave is in the Far North among the Eskimos that he labored with the last years of his life." Just so, many another missionary has found a lonely grave far from home, in the midst of those to whom he ministered, and, no doubt, many another missionary's wife has been called upon to perform a function so sacred and sad as that of Mrs. Klyve. Precious nevertheless was their life and glorious their end, far more so than words can express. We are sure that Mrs. Klyve never regretted that she cast her lot with her heroic husband in far-away China and Alaska, nor can we imagine that she murmured against God's dispensation as she "performed the last service for her husband, both in the chapel and at the grave."

J. T. M.

**A Parochial School in a Protestant Episcopal Church Congregation.**—In the *Living Church* for June 18, 1944, the Rev. Theo. Patton, rector of Trinity Church, Elkridge, Md., reports on the parochial school which is conducted in his parish. We reprint some of the paragraphs of his article because what he says will help to confirm us in the conviction that in the Christian day school we have a great treasure which we should foster with tender love and care.

"Some years ago I wrote an article for *The Living Church* entitled 'Why Not a Parochial School?' which set forth many good reasons why many such schools could and should be established. It seemed to me so logical, so necessary.

"Now, as I look back in retrospect over five years of operating such a school, I believe I have found the answer to my own question. It is a simple answer and, to me, a sad one. 'Why not a parochial school?' Because the bishops do not want them nor think them necessary; because

the priests do not want them nor think them necessary; and therefore the people do not want them nor think them necessary. Of course, there are exceptions in each group, but inarticulate exceptions.

"Our school was successful because of two things. First, the hard work and self-sacrificing spirit of our teachers; and second, because of the loyal support of the parents whose children were under our care. Both of these groups believed so strongly in what we were doing and trying to do that they pushed the school forward in spite of the churches.

"The idea which once I had tried to urge was not the establishment of parochial schools in the strict sense of the word, i. e., where the support and responsibility of the school would rest solely upon one parish (such a school in our Church would be rarely feasible) — but where one church, with the most adaptable parish hall, would house the school, and all the parishes in the district stand behind it.

"Such was the setup of our school. After much persuasion, all the rectors in the surrounding area — some ten in all — agreed to allow envelopes to be given out in their parishes once a year for the benefit of the school. The result was comical. I remember the offering from the wealthiest parish — with over 1,000 communicants — \$1.72. And so it went.

"You may possibly think that the reason for the apathy of the churches had some local or personal angle. But the testimony of any parent, or any outsider who knew the work we were doing, would correct such a notion as that. I am forced to the conclusion that the real reason for the lack of interest on the part of the churches is that the people, like the priests, are not convinced that Church schools are important to the life and health of the Church.

"This is a sad thing. Even some of our larger and long established schools have died for lack of nourishment. We believe that the Church is important and that our Lord intended that His Gospel be transmitted through this medium. We also believe that a child, nurtured and tutored by the Church, will have a better chance to understand the truths of our religion and appreciate its mysteries than will the grown-up whom we pounce upon to save his soul! . . .

"Many of our boys and girls were not from Church families, but were led into the Church by instruction and confirmation. And some of them brought their parents with them. I remember one brilliant little first-grader, whose parents had no connection with the Church whatsoever, but who came to our school on the recommendation of an eminent New York educator. The child developed such an interest in the Church and took his instructions so to heart that both his father and his mother eventually came into the Church.

"The boys and girls who come out of our Church schools may not seem different from those who come from other schools. But I am sure that underneath — interwoven into the pattern of their lives — is a clearer picture of their Master and at least a better understanding of the Church's mission to the world."

A.

**Superlative Reviews.** — *America* (July 15) contains a sharp criticism of modern "superlative reviews" by Harold C. Gardiner, worth reading also in our circles by both reviewers and readers of reviews. We



offer the criticism in a condensed form: "A metropolitan paper's review of Thomas Mann's recent *Joseph the Provider* set me pondering a bit on the remarkable gifts of book reviewers in the matter of superlatives. Personally, I find that I am rather parsimonious with superlatives—after I have used 'fine' and 'splendid' or one or two others of similar rather neutral tone (I bar 'outstanding'), I am about finished. Not so our fecund reviewers. A favorite trick, of course, is to indulge in a great deal of comparative literature, to state that the book in question will without doubt rank close to Tolstoy or Voltaire, that it is another *Red Badge of Courage* or a blood brother to *Moby Dick*. The eager reader, who probably knows little of Russian or French literature, or even of our American classics, feels that, oh boy, oh boy, here is the chance to keep up with the current output and to get the savor of other literatures—all for the price of one book. Now, the recent review in the *New York Times* (June 25) is characterized by the same intemperate use of superlatives; without so much as an 'in my opinion' the reviewer pedestals Mann as 'the greatest contemporary master of narrative and the word.' Later, we hear that the book reminds us that 'God and man are mutually dependent upon each other in a common aspiration for development'; that God's chastisements 'become suspect in the light of His blessing or arbitrary favoritism' (the surprised italics are all mine). The point is that either this is a very bad review or, in this regard, at least, Mr. Mann is by no means a great master of the word. If Mann has not those woolly obfuscations in the book, then the review is bad; if he is so bemuddled, then his own thought lacks clarity, and his style betrays it and, despite all modern criticism that emphasizes the psychological, the psychiatric, the neurasthenic, the what-have-you 'overtones' of an author, the first and indispensable and cardinal virtue of prose is to be clear. I fear that to a great extent Edgar Allan Poe unmasked the sycophantic nature of much of our American criticism and reviewing when he wrote his creed as a reviewer; he would, he said, yield 'no point either to the vanity of the author, or to the assumptions of antique prejudice, or to the involute and anonymous cant of the Quarterlies, or to the arrogance of those organized cliques which, hanging like nightmares on American literature, manufacture, at the nod of our principal booksellers, a pseudo-public opinion by the wholesale.' That must be the reviewer's creed, else American criticism sinks to the level of 'you scratch my back, and I'll scratch yours.'" As clarity is the cardinal virtue demanded of an author, so sincerity and truth are the indispensable virtues of a reviewer, and this is true also in the field of definitely religious books. What the reading public desires to know is what kind of product a certain book is and what its strong points and its shortcomings are. In short, it wants to know the truth about a book.

J. T. M.

**Roman Catholic Mission Methods.**—The correspondent of the *Christian Century* for India, Mr. P. Oommen Philip, reports in the July 19 issue of the journal mentioned what a friend writes him on the work of the Roman Catholic missionaries among the Gonds, "an aboriginal

people of the Central Provinces." Mr. Philip states that according to information which reached him the following methods are in operation:

"1. To teach Gond children in their school to say *Jai Ishu* (victory to Jesus) instead of *Jai-Ramji-ki*, which is the usual Gond way of greeting.

"2. To sprinkle holy water on the faces of children and even adults. Naturally the water sometimes touches the lips, and a few drops even enter the mouth. The general belief of the Gonds is that if they drink water from the hands of Christians, their caste is polluted, and they also become Christians. This belief is taken advantage of by the propagandists of the mission.

"3. To call the 'sacrament' (Holy Communion) *sakkar-meeth* (sweet-meat) and give it to the Gonds.

"4. To employ even illiterate persons as propagandists at inflated salaries. These persons are simply overzealous hirelings and employ all sorts of means to bring the Gonds into their net.

"5. To offer and lend large sums of money, thus securing the Gonds in their grip. Sometimes the debts are written off if the Gonds accept Christianity. Most of the Gonds, being poor, fall a victim to this device. The money-lending bait is the most tempting one which the Catholic missionaries are employing." A.

**The Roman Church after the War.**—Looking into the future and speculating on what conditions the Roman Catholic Church will find itself in after the war, *America* (Jesuit weekly) writes, "There is no reason to be unduly alarmed about this prospective state of affairs [that is, the domination of the world by the United States, Great Britain, and Russia]. The association between religious strength and political power has grown very loose in our time. Governments of Catholic nations more often than not are Catholic in name only, if that. International relations are managed 'regardless of race, color, and creed.' The various religious communities have ceased to utilize state power as a decisive element in their growth, competitive and otherwise. The Catholic Church, in particular, can very well dispense with the support which it derived in former centuries from mutually privileged connections with certain great powers of their day. As the States unite people regardless of creed, so the Church unites people regardless of citizenship. It must be noted, however, that the disappearance of all major Catholic powers will coincide in time with the emergence of violent readjustments necessitated by the liquidation of totalitarianism. The Church, true to its eternal mission, had to find and did find a *modus vivendi* with the various anti-democratic and non-democratic authorities that got control over so many countries of Europe. It is inevitable that the overflow of these governments will create numerous problems for the Church and the Catholic population. 'Critics, both friendly and hostile, have forecast a period of unprecedented anti-clericalism in Italy, believing that the long association of the Vatican with Fascism will reap its harvest of hatred and persecution.' This passage from Sherman S. Hayden's report on the foreign policy of the Vatican will probably apply to other countries. In France some bishops felt themselves constrained to lend their support to the 'forces of law

and order' against the underground movement. Then there is Spain. According to *Newsweek* (Feb. 14, 1944) Russian foreign policy has not been neutral toward Spain since the civil war; but Russia has not been in a position to do anything about Spain. 'Reliable sources in London' indicated to *Newsweek* that Juan Negrin has offered to be the Soviet's man in Spain, working for the overthrow of Franco in favor of a regime acceptable to Moscow. In the case of Germany, the elimination of Catholic Austria from the framework of the Reich can hardly be viewed as an unmixed blessing. Other things being equal, a Germany half-Protestant and half-Catholic would seem preferable to a Germany two-thirds Protestant and one-third Catholic. German Catholics have always been a major stabilizing factor both domestically and in the international field. They and their leaders can better afford to stand on their record than any other large group in Germany. . . . In some of the smaller countries, too, Catholics will have to face very severe problems. Catholic Lithuania, Poland, and Hungary will have to conform in one way or another to the fact of geographical propinquity to Russia. The Catholics of Croatia will have to find their place in a new Yugoslav commonwealth of radical social and political leanings. In the reconstruction of Czechoslovakia the present co-operation of Father Tiso with the Nazis will be an unpleasant memory, if not more."

We leave it to our readers to separate the wheat from the chaff in the long passage quoted. However, there ought to be added what the writer in *America* says about the role to be played by the Roman Catholic Church in the United States. "All this adds up to an increased responsibility of Catholics in the United States and, to a lesser degree, in Britain. Of the world's 340 million Catholics, only the 23 million living in the United States and the four million living in Great Britain will be in a position to participate in the determination of the actions of major secular powers. The Vicar of Christ may look to them for an increased effort to help him in his care for their co-religionists in Europe and South America. American Catholics, in the field of secular causation, will be the foremost national Catholic community in the world. One can only hope and pray that their feeling for the unity and interdependence of all the members of the mystical body of Christ will be as intense and real and alive as their feeling for the unity of their nation and people." Rome evidently is girding its loins for some major efforts in the reconstruction of the world. How about us Lutherans with the everlasting Gospel?

A.

**The Stigma of Stigmatization.**—In view of the fact that Romanism today is so very active in promoting itself and propagandizing both its doctrinal and hierarchical views, it is well to consider its claims and re-study its doctrines. Considerable attention has been given recently to the alleged phenomenon of stigmatization, especially during the past Lenten season. *The Calvin Forum* (April, 1944), in a very readable article, analyzes this phenomenon, which, according to *The New Schaff-Herzog Encyclopedia*, is "the spontaneous formation of wounds on the persons of Christians similar to those received by Christ from the crown of thorns, the crucifixion, and the spear." That this phenomenon has

actually occurred, *The Calvin Forum* declares, cannot well be denied. "The Roman Catholic Church claims, on plausible grounds, that no less than eighty cases of authentic stigmatization, either in whole or in part, can be cited as historical facts." Stigmatization by Romanism is accepted "as a mark of divine endorsement," indeed, as "a mark of special sainthood." The writer of the article, however, holds that "there is nothing supernatural about it and that a purely natural explanation is most worthy of consideration. It may well be considered as a striking example of the mysterious power of mind over matter." He argues: "It is a matter of common knowledge that it is possible to become really sick because one thinks that he is sick; that it is sometimes possible to effect cures by hypnotism; that there is no hope of recovery for a patient who has lost the will to live. Why, then, should not morbid, fanatical, hysterical imagination be able, in extreme cases, to produce the marks and bleeding of stigmatization?" But even more suspicious is the phenomenon when viewed from a religious and spiritual angle. In the first place, "there is the extreme concentration on the pain and blood of the crucifixion of Christ, which the Bible does not favor." In the second place, "there is a fanatical zeal to reproduce the agonies of Christ in one's body and soul. This is a bold and improper desire, nowhere authorized in Scripture. No one may reproduce the suffering of Christ. It was unique. It cannot be repeated. He said: 'It is finished.' When Paul wrote in Galatians 6:17 of bearing the *stigmata*, the marks of Christ, in his body, he spoke of the scars of battle as proof of his apostleship. He got them from enemies while witnessing for Christ. They were normal. Stigmatization is accomplished in self-appointed, morbid concentration, in the cloister, on the gore of Calvary. It is abnormal from every point of view and, by that token, suggests the suspicion of stigma in stigmatization." In the third place, "there is the practical issue of stigmatization. What purpose did they serve? Tens of thousands of pilgrims came to see. But what did they see? Not the wounds of Christ. In the excitement they were forgotten. All the attention was for these bearers of marvelous marks. There was no preaching of the Gospel of salvation through Christ's blood in those marks. It is hard to see how they could promote the glory of God. They fascinated with the drawing power of the strange, the mysterious, and the grotesque. The impression they made had nothing particularly religious about it. Strong sensation was its mark rather than high spirituality. There was nothing delicate nor dignified about the display of the marks to the public. We Protestant and Reformed Christians are frankly suspicious of such ado about persons. Our motto is: 'He that glorieth, let him glory in the Lord.' Right at this point stigmatization is most vulnerable. The center of attention is found in the wrong place. People went away impressed with the greatness of these saints rather than by the greatness of the Savior. We readily admit the probability that it was not so intended. Nevertheless the deplorable fact remains." — There is much food for thought in what the writer says. Lutherans perhaps see the wrong involved in stigmatization still more than do the Reformed because of their insistence upon the means of grace as the only means, signs, and seals of divine grace. Anyone looking upon stigmatization as "the mark

of divine endorsement or of special sainthood" thereby repudiates the Word of God as the only authentic and dependable proof of God's grace. Stigmatization belongs to the "sheer enthusiasm" which Luther so severely condemns in the Smalcald Articles, where he writes: "For the Papacy also is nothing but sheer enthusiasm, by which the Pope boasts that all rights exist in the shrine of his heart, and whatever he decides and commands with[in] his Church is spirit and right, even though it is above and contrary to Scripture and the spoken Word." (*Triglotta*, 495.)

J. T. M.

**Synarchist Outrages in Mexico.**—Mexico is having religious trouble. There is a fanatical section of the population which desires to be loyal to the Roman Catholic Church and, inspired by this loyalty, engages in persecution of those who are non-Catholics. In certain places Protestants have been expelled from their homes and have been forced to hide in mountains and forests to escape being butchered. A correspondent in the *Christian Century* writes that the Government is taking steps to counteract these attacks on Protestants. He states, "On June 22 the attorney general issued telegraphic instructions to all his prosecutors throughout the country to the effect that 'no permission should be granted to the synarchists to hold meetings.' An investigation had led the attorney general to the conclusion that the synarchists were a subversive element and had been instigating the people and the army to rebel against the present government."

A.

**Bible Reading in the Public Schools of Canada.**—From British Columbia comes the information that in that Province, beginning this fall, the Scripture "without teacher comment" will be read in the public schools. If pupils object for conscientious reasons, they will be permitted to leave the room for that period. The Canadian Institute of Public Opinion tried to ascertain what the people of Canada held on the question whether the public schools should offer a course of religion or whether this matter should be left entirely to the churches. The answers received from all parts of the Dominion of Canada show that fifty per cent of the people approved the suggestion that religion be taught in the public schools, while 41 per cent disapproved and 9 per cent wavered.

In our own church body there always has been a difference of opinion, as far as we can ascertain, on the question whether the Bible should be read in the public schools. Those who oppose it point to the principle of separation of Church and State, which forms one of the pillars of our national structure. Those who favor it remind us of the necessity of the teaching of morality in the schools of the State, and they hold that if Bible reading is introduced in public schools, the State does it not in order to teach a certain religion, but to inculcate principles of right conduct and to give these principles a firm foundation. That this involves the teaching of religion is, so they assert, simply incidental. Others, again, hold that there is a higher law than adherence to the letter of the principle of separation of Church and State, namely, that of the salvation of the human soul, and since there is no salvation except through the Gospel of Jesus Christ, we should rejoice whenever



this Gospel is brought to people. But does this not involve acceptance of the principle that the end justifies the means? A thorough, impartial treatment of the whole subject will be given a warm welcome.

A.

**Theological Trends and Developments among Congregationalists.**—Writing in the *Christian Century* on the topic "What Is Disturbing Congregationalists?" Prof. Wilhelm Pauck of the Chicago Theological Seminary and of the divinity school of the University of Chicago submits these interesting paragraphs:

"A growing number of ministers and also of laymen, trying to get out of this confusion, have turned with passion to the faith of the fathers. They are not interested in rediscovering the old theological orthodoxy, although their critics like to label them as neo-orthodox, but they seek to understand the distinctness of the Christian gospel and to appropriate it spiritually as well as intellectually. A new evangelicalism has come into being which is nourished not only by the Christocentrism of historic Congregationalism, but also by the reaffirmation of the teachings of Paul, Augustine, and Luther on the nature of man in the work of such thinkers as Brunner and Reinhold Niebuhr. A group of mostly younger ministers who share this concern for a Christ-centered faith and who wish to see it spread, organized themselves, two years ago, under the slogan of 'Christus Victor.' Their activity is still quite inchoate, but it has found considerable response. Under dynamic leadership, it may develop into an influential movement. If this should turn out to be the case, the now latent distress of many Congregational ministers at the change of the theological mood may become acute.

"Some of the older leaders of Congregationalism are not a little disturbed about the fact that the liberalism which they imbibed in their youth and to which they adhered throughout their careers is rather coolly greeted by many younger men. Because they are almost as unbending as fundamentalists in their unswerving allegiance to the spirit of that prewar Protestantism which endeavored to 'make religion intellectually respectable' by interpreting it in terms of modern 'progressive' philosophy, history, science, and sociology, they suspect that anybody who regards Paul's teachings as the key to the understanding of the New Testament or who thinks that Reinhold Niebuhr has understood the meaning of the Christian faith, wants to go backward and 'put the brakes on the progress of Christian enlightenment.' These men are disturbed and say so openly. They fail to understand, it seems to me, that the younger generation is reacting against liberalism not in order to recover the old authoritarian orthodoxy, but in order to liberate the Protestant faith from its entanglements with the spirit of humanistic self-sufficiency, so that it may be able to evangelize a world in which man has turned against himself."

A.

**Concerning Dispensationalism.**—At the meeting of the Southern Presbyterians in May one of the topics of discussion was dispensationalism. Reporting on the meeting and the attitude taken toward this subject, a writer in the *Christian Century* says, "A paper on dispensationalism was adopted. Many of us feel that here was a thing of real value. Dispensationalism grows out of premillennialism. This

somewhat literal view of the second coming has a fair following among us. We do not condemn in this paper those who believe that Christ is coming again to set up some sort of thousand-year reign here on earth. But we do condemn in no uncertain terms those who go on from this point to declare that our fathers were wrong in their whole understanding of the plan of salvation. The matter is too complicated for full discussion here, but it is a question of importance to our denomination and to others. There are one or two rather aggressive institutions here in the South that are strongly 'dispensational.' A considerable stream of influence pours into Southern (and Northern) pulpits from this source. The famous Schofield Bible is in all but countless homes, and the Schofield Bible is distinctly separate from Presbyterianism in spite of the fact that Dr. Schofield died as a member of the Dallas Presbytery. Just what the next chapter in this story may be, no man can foresee, but it is at least clear that Presbyterianism in these parts is not ready to turn itself over to any group of fanatics who think they alone are in possession of all the secrets of God and commissioned to reveal these to some picked company which will be in a position of special prominence when things begin to happen à la 'Green Pastures.' Too bad dispensationalism was not condemned outrightly. Ostensibly based on the Scriptures, it is in reality a perversion of what the Scriptures teach. A.

**Church Truth Universal—AUM.**—The letters a-u-m do not represent, as one may surmise at first, the initials of an organization, for example, Association of United Metaphysicians. AUM is said to be a word denoting the "pulsating conscious life-action," the yogi union with the Cosmic Soul, the at-one-ment. The leaders of Church Truth Universal (members of the fair sex) operating at Highway Highlands, Calif., claim that AUM, or universal truth, has been revealed to them. As other occult teachers, so this group proceeds from the premise that man is a divine fragment and that he must learn to appreciate his divine origin and nature. In their official publication, *The Spiritual Life-Magazine* ("the love-wisdom message") the claim is made that "Jesus Christ, Gautama Buddha, Krishna, and all other Divine Incarnations were in the Cosmic God Consciousness." By making contact with the "god-conscious masters" each individual being, or "atman," learns that he is "an individualized expression of the infinite." The "atmen" (maybe it ought to be "atmans"), who had passed out of Reality into Relativity, had lost their way in "maya," or the great illusion, and after long wandering finally had completed the circle (is this the Buddhist wheel of life?), arrive at the Father's house, and consciously live in the great AUM (Buddhist Nirvana?), are united with the Cosmic Soul, in short, are gods. The entire system is about as synthetic as anything that has come to our attention. It is a mixture of elements found in Christian Science, New Thought, Unity, Theosophy, Spiritism, pseudo-metaphysicism, e. g., Rosicrucianism, The Ascended Masters (The Great I Am, alias Ballards), Yogism. For good measure, the leaders employ high-sounding phrases, reminding one of Father Divine's Peace Messages. Its appeal is the same as Satan's to our first parents: "Ye shall be as God."

F. E. M.

**Women Elders Thought of for the Church of Scotland.**—A correspondent from Edinburgh, in the *Christian Century*, states that the General Assembly of the Church of Scotland, held in June, passed resolutions favoring the election of women for the position of elders in the Church. The correspondent writes: "The question whether women should be eligible for the eldership was keenly contested. Those who were opposed to it argued mainly on doctrinal grounds, though others drew terrifying pictures of women swamping the kirk sessions and men ceasing to take an active interest. In the end it was by a large majority that the assembly decided in favor of women elders. As it is a matter affecting the constitution of the church, it will now be sent down to presbyteries under the Barrier Act, and if a two-thirds majority of the presbyteries favors the proposal, it will then become part of the law of the church. It is too early to predict the outcome of this referendum to the presbyteries." It is too bad that these people take a course which is a violation of what the Apostle Paul has taught 1 Cor. 14 and 1 Tim. 2. Why not be satisfied with standing on the foundation of the inspired Apostles?

A.

**Three Blasphemous Parodies.**—Under this heading *The Sunday School Times* (July 29, 1944) directs attention to the fact that three times in his brief apocalyptic discourse our Lord warned against false Christs (Matt. 24: 5, 23, 24). "For many shall come in My name, saying, I am Christ; and shall deceive many."—"Then if any man shall say unto you, Lo, here is Christ or there; believe it not."—"For there shall arise false Christs." This prophecy (as the article shows) is being fulfilled in the case of the "Dean of the Universe," the "Father M. J. Divine," whose paper *The New Day* is dated thus: Jan. 1, 1944, A. D. F. D., meaning: "In the year of our Lord, Father Divine, 1944." In this paper there occurs the following broadside by one of his followers: "Peace and Praises and Thanksgiving to you FATHER for your precious holy body and for the blessings you have bestowed on all mankind, and for your peace and protection with which you have covered America, we do humbly thank you, Father. And we thank you that all mankind will enter into the recognition of the body of God upon this earth and in the spirit of the one eternal Christmas day." Another outburst of praise closes with the words: "Praise Him, O creation, for he is Lord of lords and King of kings. For Thy blessed holy works, dear Savior, we truly thank thee." Blasphemy indeed! And these are only a few of the many quoted in the article.—But Father Divine also has enemies. His "Center" in Philadelphia (corner Broad and Catherine) is not far away from the large Temple of colored Father Grace, one of 145 in the United States devoted to the cult of this Negro who identifies himself with the Grace of God. Father Grace's photograph shows him in the headgear of the plains, with long hair like Buffalo Bill. He is just as blasphemous as is Father Divine, for the announcement under the photograph says: "This is the man you have been looking for, the Lord's Anointed. He has fought many battles; also won in all, Bishop Grace, the Founder of the United House of Prayer for all People, of the Church on the Rock of the Apostolic Faith. He went to the great

city of New York and with a smile took heaven from Father Divine. He was the only man who could do it."—Blasphemy again. "Many Christs," said our Savior.—Christian Science as a delusion is not as crass as these black ones, on the face of it. Nevertheless Mother Eddy attributed to her own confused writings an authority equal to that of the Word of God. *Science and Health* is now being issued in a subscription edition of 1,000 copies at \$100 a copy, plus twenty-five copies "to be placed with outstanding typographical examples of Bibles and other great books in the leading libraries of the world." The official statement runs: "It is a volume which will place our textbook *Science and Health* with the finest Bibles of the world." The paper for it (says the article) was made in a three-hundred-year-old paper mill on the Darent River in Kent, England. It is handmade and watermarked with the trade-mark approved by Mrs. Eddy for all the authorized Christian Science publications, namely, the Cross and Crown emblem. As to the type, it was cut especially for this volume and modeled on the type of beautiful handwritten manuscripts of the Laurentian Library at Florence, Italy. William Dana Orcutt, an internationally known designer of books, decorated by the Italian Government in 1921 "for interpreting Italy to America in the sister arts of literature and typography," had charge of the manufacture of this edition of *Science and Health*. The inks used will last for centuries and were mixed from pigments especially made for this edition; so, too, the sumptuous Morocco bindings manufactured from special importations of skins from India. The article closes with the words: "So do they vainly attempt to put a human production on a par with the Word of God. It is a magnificent mausoleum indeed, but the Word is seed and life. A single frayed copy of John's Gospel, with 3:16 underscored, is infinitely more powerful for God than the entire *de luxe* edition of Mrs. Eddy's handbook." Yet, after all, these various antichrists, blasphemous and pernicious as they are, are crude and amateurish compared to the great Antichrist at Rome, who in a subtler and therefore more dangerous way "shows himself that he is God," substituting for the divine authority of God's Word his own fallible human authority. To the three blasphemous parodies we may add the false, perfidious advertisements sent out by the Religious Information Bureau (Knights of Columbus) as, for example "The Catholic Church, Mother of the Bible," to beguile unwary Protestants into the net of the Papacy. Rome still leads all antichrists in insulting Christ and His Gospel.

J. T. M.

Observations on "The Autobiography of a Philosopher."—Under this heading, Ernest Gordon, himself a student at Harvard with both Professors Palmer and James, in *The Sunday School Times* (July 29, 1944) makes some very startling "observations" on the widely read book *The Autobiography of a Philosopher* by Dr. Geo. H. Palmer, formerly professor of philosophy at Harvard University, through whose popular classes more than 15,000 students have passed. Professor Palmer came out of a Christian family, to one of whose members we owe the great Christian hymn "My Faith Looks Up to Thee." His salary came from money left by Captain John Alford for missions among Indians. But in his courses in philosophy and ethics his real objective was to dechris-

tianize such Christian students as attended his classes. Dr. Gordon, for example, quotes him as saying: "Some people are afraid of criticism. They say, 'Oh, if you send a boy to college, he will go to doubting everything.' *Certainly, that is what he is here for. He cannot come to personal certitude till he has doubted.* [Italics by Gordon.] Clarified beliefs are in fact commonly the result. All dictation [what is meant is Christian belief] is [at Harvard] taken off during these maturing years. At least we try to take it off." What Professor Palmer had in mind was to destroy the faith of the student. But, as Dr. Gordon remarks, "to break down is easy enough, yet to build again is not easy. If a Christian boy followed them [Professor Palmer's suggestions], as many no doubt did, he would land in the shallowest and stalest Unitarianism." This is not an exaggeration, for according to Professor Palmer there is no place for miracles—miracles of healing and of the casting out of devils—in religious belief. Professor Palmer, moreover, revamped the old objections of deism. The withering of the fig tree was "an act of petulance." "The Pharisees were not the hypocrites we picture." "Athletics are as religious an act as going to a prayer meeting." "The idea of a substitutive sacrifice is frequent in the Old Testament, but passed away with the Gospel." For Christ to pray to God, if God and He were identical, seemed to Professor Palmer a "shocking procedure." "Jesus showed us by example that the difference between God and man is only one of degree." These and other quotations are given to prove that Harvard University has been one of the most prolific sources of Modernism. Writes Gordon: "Some years ago a Harvard student leader, editor of the *Crimson*, and Rhodes scholar, stood up in a meeting of 700 students, President Lowell being present, and roundly denounced his university for its godlessness." Another brilliant student defined the three most striking characteristics of Harvard students as "indifference, snobbishness, and godlessness." Together with Palmer, Professors James and Royce formed a famous trio, much talked of in their day. But like Palmer, so also Professor James was absolutely negative in his belief. He regarded the Bible as a human book, having absolutely no authority in religious matters. Prayer he repudiated as foolish and artificial. He claimed that he never experienced God's presence and that he never believed in personal immortality "securely." How James "clarified the faith" of a brilliant student, Charles A. Strong, son of Dr. Augustus H. Strong, pious president of Rochester Theological Seminary and author of a widely used work on systematic theology, is briefly told. Young Mr. Strong was studying for the Baptist ministry and went to Harvard for a year of training in philosophy. "That year," says Gordon, "destroyed every trace of his Christian faith and left him a lifelong atheist." In closing the article, Dr. Gordon writes: "Harvard's 'clarified' belief is the saddest wraith of a faith, as thin and impalpable as a bit of dissolving cloud on a June day. What have these men to offer to take the place of the Gospel? Nothing but logomachies and wranglings and uncertainties. James calls the philosophy of his colleague Santayana 'the perfection of rottenness'; Harvard systems he describes as 'Royce's voluntaristic-pluralistic-monism,' 'Muensterberg's dualistic scientificism and platonism,' 'Santayana's pessimistic platonism,' 'Palmer's ethereal



idealism,' and 'my pluralism.' . . . "The world might ring with the struggle if we devoted ourselves exclusively to belaboring each other." No wonder Roman Catholicism is spending millions on colleges and universities of its own creed and belief! And shall we Lutherans forget our own struggling Valparaiso University? Certainly there must be in our circles some place for Christian learning where our Christian students are free from destructive vanities of atheistic humanism.

J. T. M.

**Brief Items.**—In Birmingham, Ala., the National Baptist Sunday School and Baptist Training Union Congress were in session recently. 9,000 delegates attended the meetings. It is stated that this was the largest Negro gathering ever held in the South.

The Soviet commissar of education is quoted as having said, "I find that religion is like a nail; the harder you hit it, the deeper you drive it in." If the statement was made, it signifies that the Russian leaders have given up the attempt to exterminate religion. Let us hope that this is the case.

It is said that at the present time there are 150 ordained ministers of the Jewish race in the Church of England and about an equal number in the Nonconformist churches. During the last half century three bishops of the Episcopal Church had been Hebrew Christians. Yet it is said by some that missions among the Jews amount to nothing.—*Watchman-Examiner*, Aug. 3, 1944.

Senator Arthur Capper of Kansas, according to the *Congressional Record*, stated the following, "In the first nine months of this year, 1943, the arrest of girls under twenty-one years of age for offenses against common decency increased 69.6 per cent over the same period last year, while the arrests for girls under twenty-one for crimes against property, such as robbery, burglary, larceny, and other related crimes, increased 33.6 per cent. But that does not tell the whole story, because in 1942 arrests increased over 1941 and so on. Even today more boys and girls eighteen years of age are being arrested than in any other group. As a matter of fact, 17-year-olds alone accounted for 25.3 per-cent increase in arrests in the first nine months of this year over 1942." What horrifying facts!

In 1640 the Calvinistic Baptists of England sent Richard Blunt (or Blount) to Holland to be immersed (the first time English Baptists practiced this method), and he upon his return immersed others.—*Watchman-Examiner*, August 10, 1944. Cf. Thomas Crosby, *History of the English Baptists*, Vol. I, p. 103.

In the robot plane we see the dehumanization of man himself. Man has been on the way to this undoing of himself for a long time. Our obsession with science, which has been the paramount feature of Western culture, invoking the gradual exclusion of the humanities and spiritualities of life, has now born its double fruit: the development of mechanisms of death which operate impersonally, but as if they were human, and the degradation of man to the level where he can operate as a mechanism in utter unconsciousness that he is a man. So low has our "Christian" civilization fallen! Paganism never fell so low.

Stanton A. Coblentz in the *Christian Century* of July 26, 1944

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## Book Review

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All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.

**The Word of God and the Reformed Faith.** Addresses delivered at the Second American Calvinistic Conference, Calvin College and Seminary, Grand Rapids, Mich., June 3—5, 1942. Edited by the Conference's Publication Committee. Baker's Book Store, Grand Rapids, Mich. 221 pages, 5½×8¾. Price, \$1.00.

This book, in the reviewer's estimation, merits careful study by our pastors, for in it orthodox Calvinism boldly attacks the rationalistic trends which today array themselves against the divine truth. Orthodox Calvinism, of course, is in conflict also with orthodox Lutheranism on numerous points of doctrine, but this difference is not specially stressed in the addresses, though in various places the differing viewpoints of Calvinism become obvious. Nevertheless, the book has a pre-eminent value: it rightly defines the Word of God and restores it to its central place in Christian thought. The titles of the seven addresses will give the reader a fair idea of what the book offers: "The Glory of the Word" (Ockenga); "What Is the Word of God?" (Berkhof); "Present-Day Interpretations of the Word of God" (Allis); "The Word of God and Philosophy" (Stob); "The Word of God and Science" (De Vries); "The Word of God and Education" (Welmers); "The Word of God and Culture" (Wencelius). Part Two offers the banquet speeches and conference memoranda, which, too, are of no little interest to the reader. A large, clear picture of the entire conference group, numbered in agreement with a "List of Registered Conferees," is a most valuable asset, since it enables the reader to become somewhat acquainted with the men who delivered the addresses. A number of quotations may illustrate the witness which here is given to the truth. In Ockenga's "The Glory of the Word" we read: "We do not say that the Bible contains God's Word, but that it is God's Word" (p. 39). "It [Scripture] was written by men who were inspired and the writings themselves are God-breathed" (p. 38). Berkhof in his scholarly address "What Is the Word of God?" says: "The prevailing opinion in the churches has always been that the Bible is the Word of God" (p. 54). "The firmly established belief that the Bible is the Word of God was not shaken during the Middle Ages" (p. 56). "Luther designates the Sacred Scriptures as 'the Book given by God, the Holy Spirit, to the Church.' Without any discrimination he presents as the rule of faith and practice, now 'the Scriptures,' now 'the Word of God,' employing the two terms as perfectly synonymous" (quotation from Koestlin; p. 61). "Pieper in his *Christliche Dogmatik* strongly defends the view that according to Luther the whole Bible is the Word of God, and shows that the other view rests on the misinterpretation of a couple of passages in Luther's *Werke*" (p. 62). "By supernatural inspiration the Bible became the Word of God for all coming generations" (p. 78). In his address Dr. Berkhof gives a brief but keen analysis of the views of Schleiermacher, Ritschl, and Barth on

*Scripture and Revelation.* He writes: "Under the influence of Schleiermacher the idea of inspiration was gradually replaced by that of divine illumination" (p. 64). "Mackintosh is perfectly correct when he says: 'To Schleiermacher, on the whole, revelation is only another name for human discovery'" (p. 65). "The school of Ritschl wanted to improve on this view. They conceived of the divine revelation as a series of divine acts rather than as a communication of the truth. It is the historical manifestation of God in Christ, as the Founder of the Kingdom of God. This manifestation makes such an impression on the minds of men as to warrant their speaking of it as a revelation of God. According to Dr. Orr: 'Revelation [from the viewpoint of the Schleiermacher school] is associated with any event which produces in us a vivid immediate realization of the presence and working of God. But this realization of God's presence is awakened in us in a powerful and pre-eminent degree by the historical manifestations of Jesus Christ'" (p. 66). Regarding Barth's view he writes: "This [the Bible] is not in itself the divine revelation, but a human word full of imperfections; and yet it can be called the word of God in a secondary sense. Says Barth: 'Holy Scripture as such is *not* the revelation. And yet Holy Scripture as such is the revelation, as and in so far as Jesus Christ speaks to us through the witness of His prophets and apostles'" (p. 70). In his learned address "Present-Day Interpretation of the Word of God" Dr. O. T. Allis confutes the two widespread modern delusions of higher criticism and dispensationalism. A most timely address indeed and in every way worthy of thorough study. Lack of space prevents us from considering the other addresses; but in them, too, the reader will find much that is stimulating and valuable. The book, of course, must be read with careful discrimination, for those who here speak are professed Calvinists. When, for example, Dr. Allis (p. 80) describes "the analogy of Scripture" as the basic principle according to which "texts and passages must be interpreted in the light of the teaching of the Bible *as a whole*" (italics ours), he differs from the Lutheran teaching that texts and passages lacking in clarity must be considered in the light of the clear *sedes doctrinae*. That is properly the *analogia fidei*, not the totality or scope of Scripture. Or when Ockenga speaks of the parabolic Word and says that the "supreme symbol of the Word is the Sacrament of the Lord's Supper" (p. 47), he teaches Calvinistic doctrine. Or when the same writer lauds the Word of God as "living word" and nevertheless says of it: "But when Christ is seen in the word and confronts individuals through it, he makes alive, recreates, transforms, and renews lives" (p. 47), this is not the Lutheran doctrine of the efficacy of the divine Word. The Reformed background of the writer also comes to light in the ever-recurring emphasis on the "common grace" given to men in general. Lutherans must therefore read the book with care. An interesting remark occurs in Wencelius' very fascinating and valuable address "The Word of God and Culture." He says: "In a letter to Coligny he [Calvin] declares that the famous Augsburg Confession is 'slightly built, feeble, and obscure.'" Those who have given some study to Dr. Bente's "Introduction to the Symbolical Books" in the *Concordia Triglotta* readily understand why Calvin was justified in this remark. It was Melancthon's

passion for union with the Romanists and Calvinists that induced him to make *Augustanam* a *Leisetreterin*, as Luther said of it. The addresses show much learning, thorough study, and an earnest desire to profess the truth as the conferees see the truth. Educators and pastors teaching school may do well to read especially Welmers' address, "The Word of God and Education." In it the reader will find a good analysis of modern paganized education as well as a clear statement of the goal of Calvinistic education, dominated by God's sovereignty. JOHN THEODORE MUELLER

**The Doctrine of the Holy Spirit.** A Study in Pneumatology. By John F. Walvoord, Th.D., Associate Professor of Systematic Theology, Dallas Theological Seminary. Published by Dallas Theological Seminary, Dallas, Tex. 301 pages, 6×9. \$2.50.

Our book presents the Biblical teaching on the deity and saving work of the Holy Spirit, the deity of Jesus, the Vicarious Atonement, the *sola gratia* ("In the act of regeneration the human will is entirely passive. There is no co-operation possible. The nature of the work of regeneration forbids any possible human assistance." P.146), and Verbal Inspiration ("The work of the Holy Spirit is thus extended not only to the aspect of revelation, but also to the inspiration of the written Word. 'It has been estimated that the Bible in various ways asserts its own inspiration some three thousand times. How often does the Bible have to say a thing before men will believe it?' " P.63).—It departs from the Biblical teaching in presenting the Calvinistic teaching on the Personal Union and the Communication of Attributes ("The human nature of Christ lacked omniscience, omnipotence, omnipresence. . . . There was nothing added to His humanity which was unusual." P.98), on the alleged immediate operation of the Spirit ("Reformed theology has definitely opposed the introduction of any means in accomplishing the divine act of regeneration. Regeneration is accomplished apart from means." P.146).—The Lutheran teaching, by the way, is not correctly presented in these statements: "Luther unfortunately never was able to forsake the sacramentarian idea that grace came through the Eucharist and added to it an unbalanced doctrine of the power of the Word of God to bestow grace—a power within the Word, not of the Holy Spirit." "Lutheran theologians have over-emphasized the living character of the Word of God (Heb.4:12) to the point where it is claimed that the Bible has power in itself and no attendant work of the Holy Spirit is necessary to make it effective." Pp.122, 278), on "common grace" and "efficacious grace" ("Common grace falls far short of efficacious grace."—"It is necessary that more than common grace be given to the elect." Pp. 126, 135. The meaning is that for those who remain unconverted there was no *gratia seria et efficax*), on "irresistible grace" ("Efficacious grace is an immediate act of God which by its nature cannot be resisted. As Charles Hodge writes: 'It is the exercise of "the mighty power of God" which speaks and it is done.'" P.134. In this connection our author states: "The operation of God is not an outward constraint upon the human will. . . . No one is ever saved against his will." That is fine. What is wrong with the Calvinistic teaching is the idea that for those who remain

unconverted there was no efficacious grace, no "mighty power of God."), and on "the perseverance of the saints." ("The New Testament saint need never fear loss of the indwelling presence of the Holy Spirit. . . . David prayed earnestly after his sin, 'Cast me not away from thy presence, and take not thy holy spirit from me' [Ps. 51:11]. No Christian need ever pray the prayer of David." "It is not an issue of salvation, as this is settled once for all when regeneration took place." Pp. 80, 224.) — It departs from the old-school Reformed theology in teaching the millennialistic aberrations ("A devil bound, Christ on the throne, universal righteousness and peace throughout the world." Pp. 231, 262. "During the period of tribulation the man of sin is revealed." P. 116. "The rapture of the Church before the seven-year period of tribulation removes every Christian from the world." P. 257. "The baptism of the Holy Spirit is never found after the rapture of the Church either in the tribulation period or in the millennium." P. 261. "If all who enter the millennium in the flesh are saved, as the Scriptures seem to indicate, the Spirit will empower from within and, accordingly, will have little need for His general ministry of restraining sin as exercised in the wicked world of today." P. 262). And while it takes a firm stand against the "extreme Pentecostal errors" (p. X), giving the Scriptural refutation of "the theory of perfectionism," "the theory of eradication," "the theory of dying to self" (pp. 234—237), and insisting on the Scriptural distinction between the permanent and the temporary spiritual gifts ("With the completion of the New Testament the need for further unusual display of miraculous works ceased." "Speaking in tongues a temporary gift." "Certain sects have clung to the idea that the unusual features of the apostolic age will be reproduced in any age where people truly seek them in faith from God. . . . The undue seeking of spiritual gifts results only in excesses of the most unholy kind." Pp. 191, 205), its teaching on the baptism of the Holy Spirit, the filling of the Holy Spirit and "yieldedness" present some curious and some unscriptural notions. (For instance: Most passages which deal with the baptism by water are made to refer to the baptism of the Holy Ghost. "The passage Ephesians 4:5, 'One Lord, one faith, one baptism' refers to the things which are universal among Christians. All have the same Lord; all have the same faith or essential doctrine; and all have one baptism. It is patent that this passage could not refer to water baptism, as the sacrament of baptism is observed in various forms and with different interpretations by Christians. Instead of the symbol, the reality is in view here, the baptism of the Holy Spirit." P. 155. — "While in this age it is impossible to be filled with the Holy Spirit unless permanently indwelt, it is a sad reflection on the spiritual state of many Christians that though their bodies are the temple of the Holy Spirit, they are not yielded to Him and know nothing of the great blessings which His unhindered ministry would bring." "Only Christians yielded to God are filled." "The presence of the Spirit abides even in the hearts of Christians who are unyielded and living in sin." "A Christian unyielded to the Lord may possess great spiritual gifts, while one yielded may have relatively minor spiritual abilities." Pp. 169, 182, 214 f., 250).

TH. ENGELDER



**The Fact of God. A Study Book for Young People and Adults.** By Jacob J. Sessler, Ph.D. Published by the Fleming H. Revell Company, N. Y. 159 pages.  $7\frac{1}{2} \times 5\frac{1}{4}$ . \$1.50.

Our book does not teach Verbal Inspiration. "We must not forget that the Bible was written by fallible men. 'The eternal truths which the writers declare receive the coloring of the minds through which they passed.'" (P. 45). It does not teach the *sola gratia*. It teaches the natural goodness of man, his moral freedom. "Man is equipped with a will to say yes or no to God. Man is potentially godlike." (Pp. 106, 122, 134, etc.) It does not teach the Vicarious Satisfaction; what it says on the Atonement (pp. 61, 66 f., 88) does not present Jesus as the Substitute of the sinner. And it asks the Church to make "the reconstruction of the economic order" its business. That is to say, "the Church must demand that the social order be made Christian." "Tomorrow it will establish the Kingdom of God on earth." (Pp. 94, 99 f.)

Much of the other material offered in our book, particularly in the field of apologetics, is valuable. The method followed in "The Forum" (pp. 141-159) gives useful hints for classwork. We pass on a few striking statements: "The heart has reasons which the reason cannot understand." "Man cannot think far in any direction without landing in mystery." (Pp. 117, 127.) "The Church with the Holy Spirit can do with very little physical equipment, but without that Spirit it can do nothing, even with the best equipment." "The modern Church in its eagerness to report many accessions and in mistaking numbers for strength has debilitated itself." (P. 96 f.) "Eternal life is not just length of life; it is life with a new depth, lived for eternal values in the fellowship of God." "On his eightieth birthday John Quincy Adams was asked, 'How is my friend John Quincy Adams?' To this the old man replied, 'John Quincy Adams is very well, thank you, but the house he lives in is sadly dilapidated. It is tottering on its foundations. The walls are badly shattered, and the roof is worn. The building trembles in every wind, and I think John Quincy Adams will have to move out of it before long. But he himself is very well.'" (Pp. 128, 139.) "This Carpenter, who was born in a borrowed manger, preached a sermon in a borrowed boat, rode into Jerusalem on a borrowed ass, ate His last supper with His disciples in a borrowed room, and was buried in a borrowed grave, has taken empires off their hinges and has had the greatest influence on history of all persons who ever lived." (P. 49.)

TH. ENGELDER

**The Short Story of Jesus.** By Walter Lowrie. Charles Scribner's Sons, New York. 1943. 238 pages,  $5\frac{1}{2} \times 8\frac{1}{2}$ . \$2.50.

Dr. Walter Lowrie, who from 1907 to 1930 was rector of St. Paul's American Church in Rome, is best known through his translation of Kierkegaard. In 1929 he published a book on the life of Christ which had the title *Jesus According to St. Mark*. It comprised almost 600 pages and hence was quite detailed. The remaining copies of this work were destroyed in 1941 when German fliers bombed London. Dr. Lowrie then set to work to rewrite the book, which revision, however has not yet been published. In addition he wrote a smaller work, one third as

long as the book of 1929, which is now lying before us. This book is likewise based on Mark's Gospel. At the head of each chapter a brief title is placed with the reference to the respective place in Mark's Gospel, and in parentheses the parallel passages from the other Gospels are noted. Thus on p.52 we encounter the heading "The Sabbath Question." Underneath it we read: "Mark 2:23-28 (Matt. 12:1-8; Luke 6:1-5)." At times the passage from Mark is printed out. Dr. Lowrie is a literary artist, and what he submits makes pleasant reading. Unfortunately we cannot be equally eulogistic with respect to the theology underlying the work. It is true that he says that he writes as a "believer." In the Preface (p. VII) he calls Albert Schweitzer his good friend, but he says of him that as a Rationalist he would not have written a book of this kind. It is true that Dr. Lowrie accepts the Gospel account of the virgin birth of Jesus and thereby indeed fixes a deep gulf between himself and most Modernists. But when we come to his account of the resurrection of Jesus, we find that he denies that Jesus' body was brought back to life and simply holds, as Modernists quite generally do nowadays, that the spirit of Jesus appeared to His disciples and thus furnished proof that, after all, He had conquered death (p. 220). He is honest enough to admit that some of the resurrection accounts speak of the body of Jesus as having been seen and felt by His disciples after Easter Sunday, but, like some other critics, he holds that some of the accounts imply that it was merely the spirit of Jesus which appeared to His followers. That he does not believe in the inerrancy of the Scriptures and in the consistency of the Gospel accounts is, of course, apparent from what has been said and often becomes evident as one pages through his book. The theologian who knows how to distinguish between right and wrong may be encouraged to read this work, which has in it sections that are quite stimulating, but every reader should know that here we are dealing with a work which does not hesitate to assume errors in the accounts given us by the holy men of God.

W. ARNDT

**Martin Niemöller, Hero of the Concentration Camp.** By Basil Miller. 160 pages. \$1.25.

**John Wesley; The World His Parish.** By Basil Miller. Introduction by Stephen W. Paine, Ph.D., President, Houghton College, Houghton, N. Y. 140 pages. \$1.00.

**Martin Luther, God's Man of Destiny.** By Basil Miller. Introduction by Theodore Graebner, Professor of Philosophy and New Testament Interpretation, Concordia Seminary, St. Louis, Missouri. 149 pages. \$1.00

All three published by Zondervan Publishing House, Grand Rapids, Michigan.

Three rhapsodies; stimulating to read, but hardly history. The author's books appear too rapidly to show the results of thorough study. Perhaps his aim is only to inspire. He lives in superlatives; many of his paragraphs should end with an exclamation mark. He always admires the subject of his biographies to the point of hero worship. His

style is somewhat heavy, his diction sometimes careless. Better proof-reading would improve the books.

The author's method of writing is perhaps best adapted to the subject of the first title. It is, of course, much too early to write the history of this courageous witness; but the present account, culled mostly from newspaper reports, is interesting and inspiring. It should be read with the reservation that future information may change the picture. Without in any way aiming to detract from the high praise given to his hero by the author, it should not be forgotten that wartime is poor time to arrive at a just estimate of characters involved in it, especially by people who themselves are naturally leaning to one or the other side. Your young people will like to read this book.

The book on Wesley cannot be recommended to them, however. There is too much of an endorsement of Wesley's emotionalism, and his vague and confused conception of conversion and of the call and consequent duties of a pastor are reproduced without any clarifying explanation.

The third book was reviewed in the *Lutheran Witness* of Jan. 5, 1943. Naturally, the author's enthusiasm in this case strikes a responsive chord in our heart. I hope it will be reprinted; people run for new books "just off the press" who would not buy older books, though better; and so some knowledge of the great Reformer may come to places where ignorance now prevails. Some glaring mistakes should be corrected. One is cited by Dr. Graebner in the introduction. A result of hasty writing (p. 19): "This meant little if nothing to the young student"; conflicting statements as to the time of Luther's enlightenment (pp. 27, 30, 31, 33). The plan of canceling Archbishop Albrecht's debt to the Fuggers by an indulgence issue came from the Pope, not from Albrecht; only the Pope had power to issue an indulgence (p. 45). Not Carlstadt, but Luther was the author of the thesis (proposed for the Leipzig Disputation) denying the primacy of the Pope (p. 56). In very poor taste are the repeated references to Katherine Luther's red hair (did she have red hair?), e. g., p. 112: "It cannot be told whether Martin married Katie because of her scant red hair or not, but doubtless many times he must have rued the quick tongue and speedy retort that redhead indicated." It was not a sharp and *surprising* blow to Luther that he had to stay at the Koburg when his companions went on to Augsburg (p. 123); nor have I ever read that Frederick the Wise died of a wound (p. 103). For pastors this book has little value; it is a poor bargain to pay a dollar for this book when Koestlin with six times the information can be bought for \$3.00. Add Boehmer's *Der junge Luther* or Kuiper's *Martin Luther, the Formative Years*, and you are well supplied.

THEO. HOYER

**Martin Luther, the Formative Years; being the story of the first thirty-four years of his life.** By Barend Klaas Kuiper. Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. 1943. 135 pages. \$1.50.

The first edition of this book was published in 1933. It was then a book of 298 pages and sold for \$2.00. The edition was sold out in two

years. It was reviewed in the *CONCORDIA THEOLOGICAL MONTHLY* 1933, p. 636. What was said there may well be repeated of this second edition, which is hardly a revision, as stated on the jacket, but an abridgment of the first. A reprint of the first edition would have been preferable. Much of what was omitted added to a better understanding of Luther the man and the reformer; e.g., who the Brethren of the Common Life were; why Luther joined the Augustinians rather than one of the other orders; why Luther went back to Erfurt after his first term of teaching in Wittenberg; why he went to Rome. Twelve pages on the origin of the University of Wittenberg were omitted in the new edition, also a description of Rome and of the abuses witnessed there. The last fifty-five pages were reduced to three. A pity!—But the book is still worth buying. We are today realizing more than formerly the importance of the formative years in Luther's life. It is impossible to understand the history of the Reformation if we begin our study of the movement with the 31st of October, 1517. Kuiper's book supplies what is lacking in most of the shorter biographies of Luther and histories of the Reformation.

THEO. HOYER

**The Theme of Plato's Republic.** By Robert George Hoerber. A Dissertation Presented to the Board of Graduate Studies of Washington University in Partial Fulfillment of the Requirements for the Degree of Doctor of Philosophy. May, 1944. Eden Publishing House, 1724 Chouteau Ave., St. Louis, Mo. 119 pages, 6½×10. \$2.75.

This doctoral dissertation was written by one of our young brethren who recently was called to the professorship of classical languages at Bethany College, Mankato, Minn. Dr. Hoerber, a resident of St. Louis, has specialized in Greek and at the convocation at Washington University in May of this year was awarded the degree of Doctor of Philosophy.

The subject of his dissertation, presented herewith to the public, is intriguing. From times immemorial people have asked themselves whether Plato was serious when he in his most important work, *The Republic* (The State), advocates community of wives and children and the common possession of all property. The idea seems fantastic and not in keeping with the usual good sense which Plato manifests. Dr. Hoerber takes the view that there is sufficient evidence showing that Plato was not contemplating the establishment of a state having in its constitution such strange provisions. Not only has he with great care studied the works of Plato himself, but he has likewise examined what the contemporaries and followers of Plato in ancient times have said on this subject. The proof which he presents, so it seems to this reviewer, is quite cogent. The conclusion appears justified that Plato was using his description of the ideal State merely as a sort of background against which he could sketch the influence of justice or injustice on the soul of a person. Dr. Hoerber, and properly so in our judgment, warns against the view that the *Republic* is a political treatise; its aims, so he contends, are ethical.

Strictly speaking, this publication does not belong to the category of books ordinarily reviewed in these columns. But on account of the

interest which Plato possesses for theologians and students of theology, many of our readers will be grateful, we are sure, for this note introducing them to this particular study. The book, handsomely bound, contains 11 chapters. We are happy to see that in this materialistic age, when the study of the ancient literatures in the original is eschewed quite widely because it is difficult, a work of this nature could be produced by one of the sons of Concordia Seminary. W. ARNDT

**The Truth about Juvenile Delinquency.** By Dan Gilbert, Litt. D. Zondervan Publishing House, Grand Rapids, Mich. 39 pages, 5½×7½. 35 cents.

This new book by the well-known Fundamentalist author takes up a topic which is practically foremost in the minds of all who have watched the tendencies in our country under the impact of a great war. The situation is rapidly growing desperate, since a great many parents and others in charge of young people, particularly of girls in the early teen age, have done little or nothing to control the waywardness of these problem children. Dr. Gilbert writes on the basis of information which seems to be authentic. As one might expect, he does not mince words, but points out all the features of the social disease with which sociologists are trying to cope, with almost brutal frankness. The five short chapters of the brochure bear the following titles: The Massacre of Virgins; The Filth Column; The War Against Decency; The Blitzkrieg of Hell; The Way to Win on the Home Front. We fully agree with the author when he states, in proposing a remedy for the desperate sickness with which Christian social workers are trying to cope: "There is just one solution for sin—and that is the blood of the Lord Jesus Christ. There is just one way to save our youth from sin, and that is by bringing them to accept Christ as Lord and Savior. There is just one bulwark of virtue, and that is the Bible. . . . There is just one way whereby young people can be made safe from sin, and that is by leading them to 'hide away the Word of God in their hearts.'" But we cannot agree with the author that this desirable aim will be effected by "Christianizing the public schools of America." Christian church bodies can and should establish Christian schools and then make every effort to reach the unchurched children in every community through the work of these schools. Christian church bodies can also train their membership in the duties of parenthood. Individual Christians working together with like-minded proponents of decency and order can urge prophylactic measures in their respective communities. Let the problem be studied everywhere from this angle, and we may be sure that success will attend our efforts, under the guidance and blessing of the Lord. P. E. KRETZMANN

**The Care of Souls.** By Rev. Enno Duemling, D. D. Order from author, 1737 N. 52d St., Milwaukee 8, Wis. 20 pages, 7¼×5. 15 cents.

This brochure of twenty pages is written by one of our veteran chaplains, Dr. E. Duemling of Milwaukee, who has served for forty-two years in various public institutions of Milwaukee, Wis., and vicinity as institutional missionary. Based on his wide experience, he gives valuable advice to his brethren in the ministry in his usual clear and



lucid style. He has selected five groups presenting peculiar difficulties in the pastor's ministration: A. The Tuberculous. B. The Mentally Ill. C. The Chronically Ill. D. The Hard of Hearing. E. In Extremis—the Dying. We recommend the book to our brethren. THEO. LAETSCH

**Christ and the Fine Arts.** An Anthology of Pictures, Poetry, Music, and Stories Centering in the Life of Christ. By Cynthia Pearl Maus. Harper and Brothers, 764 pages,  $6\frac{1}{4} \times 9\frac{1}{2}$ . \$4.35.

This book, to a certain extent, reflects the nebulous character of the knowledge concerning Christ which is characteristic of our age. Its theology is often *clearly* inadequate and quite as often *falls short* of being adequate. Many of its comments are shallow, superficial, insipid, and even banal. There is, in many parts of the book, too much romanticism at the expense of truth. Why cannot men and women who write on Bible topics learn to accept the simple dictum of St. Paul concerning the life and work of Jesus Christ: "I live, yet not I: Christ liveth in me. And the life which I now live in the flesh I live by the faith of the Son of God, WHO LOVED ME AND GAVE HIMSELF FOR ME?" Yet we are far from condemning the book *in toto*. We feel that any person who knows his Catechism is in a position to supply the theology which is so definitely needed for a full appreciation of the wealth of excellent material which the compiler of this book offers on its pages. Most of the illustrations are reproductions of the masterpieces of the ages, and the interpretation of these pictures is usually of a kind to give the reader the proper appreciation of the artist's work. The choice of the poetry is also, on the whole, well done, even if many of the lyrics hardly do justice to the sublime topic which they attempt to treat. The selection of hymns is, on the whole, very happy. We feel that the shelves of many a pastor's library will be enriched by this book, since the professional teacher will use discrimination with regard to certain parts of the text. But the book should certainly not be made required reading for immature minds, because only in selection of material is there spiritual safety.

P. E. KRETZMANN

**Strictly Confidential.** By Alice M. Hustad. Augsburg Publishing House, Minneapolis 15, Minn. 102 pages,  $6 \times 8\frac{3}{4}$ . \$1.50.

This book is designed to help girls understand themselves and the problems facing them as they emerge into adolescence. In brief, clear chapters, pervaded by a Christian spirit, the author shows her readers how to improve their personality and their physical and mental health, avoid the dangers of dating and other temptations, secure the right views of sex, marriage, Christian womanhood, a career, and so forth. The whole instruction, timely and necessary, is given in the spirit of real helpfulness and Christian love, and deserves study by all Christian girls. An exhaustive bibliography and a glossary add to the value of the book. The author is a teacher in the Minneapolis public schools and has had wide experience in counseling girls.

JOHN THEODORE MUELLER

**Memory Book for Lutheran Schools.** Grades I to VIII with Correlation Schedule. No. 18 T. Published under the auspices of the Board of Christian Education. Concordia Publishing House, St. Louis. 263 pages, 7½×5. 75 cents.

Mr. Wm. A. Kramer, Assistant Secretary of Schools, introduces this new publication of the Board for Parish Education as follows: "In content, this memory course does not differ radically from older courses. . . . The organization of the present course is entirely new. All materials have been arranged in logical units, and Bible passages, hymn stanzas, and prayers do not appear separately as in the typical older courses. Only the Catechism units have been kept separate, because it seemed advisable to preserve the proper sequence in memorizing the Chief Parts. New selections are introduced by appropriate statements intended to give meaning to the selections" (pp. 4 and 5). A distinct feature is the Correlation Schedule, a device whereby the teacher can select the memory material in such a way that it may be integrated with the religious instruction in Bible History or the Catechism, or it may be used in planning the school devotions. The *Memory Book* was prepared by a committee consisting of Teachers H. C. Gruber, E. G. Luepke, Wm. A. Kramer, E. F. Sagehorn, and George C. Stohlmann, chairman. Since the publication of the new Catechism and Hymnal, this new *Memory Book* is a *necessarium* for Christian day schools and/or confirmation classes, and a *desideratum* for parents who attempt to fulfill their obligation toward their children who are unable to attend a Christian day school.

F. E. MAYER

**Know the Truth.** A Series of Outlines on the Fundamental Doctrines of the Christian Religion for the Instruction of Adults for Church Membership. By Pastors Alfred Doerfler and Wm. H. Eifert. Published by Concordia Publishing House, St. Louis. 31 pages, 9×6. Paper binding, 20 cents; loose-leaf, 15 cents.

This outline course of study has been prepared for instructing adults in the religion of the Bible prior to receiving them into church membership. In the Foreword the authors tell us how the outline should be used: "This course on the fundamental truths of our Christian religion is given in outline form. The instructor is to supply the complete text of the lesson in his own words. Each member of the class should be given a copy of these outlines. The publisher is making them available in bound and loose-leaf form; each has certain advantages. The Bible must be used in the study of these outlines; the proof texts purposely have not been printed in full, to encourage the class to use the Bible. Every member of the class should have also a copy of Luther's Small Catechism. (See one-cent edition, Concordia Publishing House.) Suitable tracts on the subject matter under discussion can be given to the group for home study. While this course is divided into twelve lessons, the Committee does not intend to prescribe exactly twelve lesson periods as the ideal for a group preparing for church membership. Circumstances will determine the number of lesson periods required. It will be found that these outlines have been so arranged that the instructor can readily expand them into two or more lessons."

We are glad to recommend to our pastors the use of this outline course in the manner prescribed. The authors have rendered a real service to them. Before adults are received into our Church, they should be well instructed in the doctrines of the Bible. A short-cut method of instruction is unfair to such adults, detrimental to the Church, and not in accordance with the will of the Lord. As it is, there is much spiritual ignorance even among those who have been more or less thoroughly instructed. What, then, can we expect of such as receive a course of instruction that is very meager? Only a well indoctrinated church is a strong church. Especially in these days of spiritual and doctrinal indifferentism, of a lowering of the moral standard, and of apostasy, we need to look well to the thorough indoctrination of our church members. The Word of God is the means whereby God would bring man to faith and keep him in His grace and service. The Bible passages referred to in the outline should therefore be looked up and carefully read and studied. After all, truth is truth, not because we speak it, but because *God has spoken it.* J. H. C. FRITZ

**Parish Practice.** By Paul J. Hoh. The Muhlenberg Press, 1228 Spruce St., Philadelphia, Pa. 6×9½. 210 pages. \$2.50.

Dr. Paul J. Hoh is professor of practical theology in the Lutheran Seminary (U. L. C. A.) at Philadelphia since 1939. As stated in the preface, the author presents this volume as a book on practical parish administration which he has prepared for students of theology, pastors, and interested laymen. It is interspersed with problems based on life situations, to which brief answers are given.

Its thirteen chapter headings are: 1. The Congregation; 2. The Pastor; 3. The Church Council; 4. Employees; 5. Property; 6. Finances; 7. Publicity and Promotion; 8. Organization; 9. Records and Reports; 10. Discipline; 11. Extra-Congregational Relations; 12. Christian Stewardship; 13. Taking over a Parish.

The fact that it has been written with the polity and practice of the U. L. C. A. in mind and for the purpose of preparing young men for the ministry in the U. L. C. A. naturally colors the subject matter presented and also the answers to some problems. As examples we mention the preaching of trial sermons, election of a pastor by voting on the one candidate recommended by the church council, etc.

This volume comes from the pen of a man who has had an unusually rich experience in pastoral problems and therefore will be a valued addition to any pastor's library. Young ministers will find in it much that is very helpful. Older pastors will read it as a stimulating refresher course in pastoral theology. The fine sense of humor which the author displays makes the book very refreshing reading for anyone.

L. J. SIECK

#### To Our Subscribers

It has been our custom to retain the names of our subscribers on our lists for two numbers after the subscription has expired, so that the subscriptions could be continued without interruption in case a renewal came in late. We were very happy to follow this plan at extra expense, but we are now unable to continue this policy because of present conditions.

June, 1943

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